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HERE AND THERE IN THIS ISSUE

Is yours a small school? Then read the suggestions of Morris Fergusson for a better program of worship. . . . you have summer problems? See what the winners of contest prizes have to offer to help you. . . . Are u thinking of going to the World's Convention? You ll find the program in s issue! Are you oking for a vital mes-ge on Christian pa-otism? Then—Project yourself five eeks into the future. ne great national holi-y of America has st passed. . . . Inde-ndence Day. The ual quota of fireworks is been discharged, ith its usual quota of isualties . . . to elebrate the Glorious ourth. The usual nount of oratory has en uttered. The usual p praise of the flag as been spoken. The irit of holiday has me and gone.

What has been your ntribution, teacher in ulpit, or platform, or assroom, toward the ringing in of the ingdom of God rough a finer concep-on of patriotism and ne service of one's na-on to the welfare of ll? Has it been sim-ly a trite eulogy of the lorious history of the ast? Has it been the ading of services, alled worship, but wor-hipful only of the tem-oral power which we all great in contrast to ther groups of God's hildren who are weak-r? Has it been simply the march of clubs of uniformed en and boys, carrying flags into the sanctuary? Or has it een to speak with a prophetic voice of the future—of ings that are to be? Has it been to show man God, and a new nation under God, dedicated to a new service of him —a service which knows Race and Color, not to hate, but to love and serve?

* * *

This is a question which no teacher can evade. Youth demands that an answer be made. Civilization demands that an answer be made. Christianity demands that an answer be made. A teacher is more than a teacher—he is a prophet. He must be an interpreter of the voice of God. When he ceases to have a glowing conviction and message on the vital issues of his day, the salt has lost its savor.

* * *

This issue of the *Journal* has been planned to help you. You will find messages, many and varied, coming straight from the hearts of prophetic servants of God and patriotic citizens of America. Read them in the privacy of your study. Discuss them in your teacher's meetings, or other group assemblies. If it be your privilege to conduct public worship, use the opportunity to form a new fellowship between your pupils and God for building a Christian nation! If it be your privilege to teach, guide those who are given you to lead into a new appreciation of the meaning of the message of the man of Galilee for this greatest problem of the civilization of today! . . . Let the *Journal* help you to do this, and its mission will have been fulfilled.

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Books for Camp and Summer-School Directors

From the cover

Youth in Quest

by Grace Sloan Overton

This book is a guide-post to a more satisfying employment of the physical and mental freedom which youth has gained in the last few years. It outlines self-mastery, social understanding, and a more vital relationship with God as the means to a richer and fuller life. Camp and summer-school workers, and directors of religious education will find its ideas and suggestions of infinite value in their work with young people.

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Head Department of Secondary Education and Young People's Work, Boston University

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EDITORIAL

he Cover Page

FOR MANY YEARS Chile and Argentina had quarreled over their exact boundary line, the snow-covered Andes Mountains which parate them. In 1900 they were about to de- are war, and began making guns and warships ıd drilling their soldiers. Through the efforts : church people the leaders finally agreed to ıbmit the question to arbitration and a treaty f peace was signed on May 28, 1903.

In the meantime a young Argentine sculptor ad made a beautiful bronze statue of Christ ·om cannons taken during the War of Inde- endence with Spain. Due to the efforts of the ·omen of Argentina and Chile who raised the ıoney, particularly, Senora de Costa of Buenos ıires, the statue was placed, at a cost of 100,000, on the highest accessible peak of the ındes as a symbol of perpetual peace between he two countries. On its base are carved the vords:

"Sooner shall these mountains crumble to dust han the Argentines and Chileans will break the ɔeace which here at the feet of Christ the Re- leemer they have sworn to keep forever."

And there it towers amid the eternal snows, ɔringing to the whole world the message of ɔeace and good will.

'Christ of the Andes, Christ of Everywhere,
Great Lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again.
Thou Living Word, larger than any creed,
Thou Love Divine, uttered in human deed,
O, teach the world, warring and wandering still,
Thy way of Peace, the footpath of Good will."

—*Henry Van Dyke.*

Select Youth of Leadership Capacity

A RECENT NUMBER of the Young People's Bulletin of the Congregational Education Society carried some timely advice regarding the selection of youth for summer conferences.

"In selecting delegates, choose those who will take the conference seriously. Do not send young people just because they want to go, or because they are popular. Do not send them just because they happen to be the most pious members of the group. The conferences are leadership agencies; to give vision and some skill to those who will best be able to apply the knowledge in the local community. Send the young people as real representatives of your group. This involves responsibility for earnest work and careful report."

The summer conference movement is spreading rapidly and the tendency is to enroll many who are not now leaders nor can they ever be in the sense that is commonly attached to this term. Such go to conference, often with their expenses paid, only for the thrill they get out of it. When they return to their churches they frequently are a disappointment from the standpoint of the service that they are able to render. Growing out of this situation is sometimes the criticism that the conference is of no value. Now one of the ways of assuring a better product is to take more precaution in the selection of those sent. The camp and conference movement will defeat itself if it should become a mass enterprise. It will render the largest service to the church and the community by concentrating its efforts on youth of outstanding leadership capacity.

What's in a Home

RECENT STUDIES made at Chicago and Stanford Universities have revived a lively discussion on the influence of environment on intelligence. Both investigations indicate rather conclusively that intelligence ratings in children vary according to the economic and cultural background in the home, parental intelligence and improvement in home conditions. All of which is by way of suggestion that the larger development of child life which we term religious growth also needs its proper environment.

We shall probably never know the child's real spiritual capacities until we understand how the home may be spiritually enriched. Mrs. Mumford in *The Dawn of Religion in the Mind of the Child* tells about how a child's first spontaneous prayers were those of thankfulness, not of request for selfish gains. But they were that kind of prayers just because of enriched home influences. Someone, in reporting a religious reaction of a girl of eight years in her home, recently said, "I think I have never seen a family group in which there is such complete confidence and understanding between parent and child."

We need on the part of the more mature members of the home a conviction that they as *persons* constitute the most vital elements in the child's home environment. Do children find in us a friendly, cooperating, truly religious environment? If their spiritual growth seems retarded by lack of confidence, by mistrust, by selfish desire it is more than likely that we constitute for them an unfriendly environment, one which radiates suspicion instead of trust, mutual annoyance and interference instead of helpfulness, one which sets false standards of success and life values.

Consolidation in Rural Education

ONE OF THE most significant trends in rural education is the merging of weak and isolated country schools into larger and completely graded institutions. According to a recent survey of the United States Bureau of Education the growth in school consolidation is proceeding at the rate of 1000 a year. At the close of 1926 there were approximately 16,000 consolidated schools, with 150,000 teachers and 3,000,000 pupils. One-teacher schools are being rapidly eliminated, Indiana alone having abolished 357 in one year. Seventy-eight per cent of the rural children of Mississippi attend consolidated schools, each of which extends through at least eight months of the year. There are over 800 consolidated schools in North Carolina. This state, moreover, has loaned its counties $15,000,000.00 for the construction of consolidated school buildings.

Graded instruction, modern equipment, longer school terms, better teachers, equalization of educational opportunity, improved supervision—these and many other benefits result from rural school consolidation. The fact that a potential citizen may be born in some waste place of the nation will not for long doom him to the handicaps of ignorance. Public-school specialists are tackling the problem of rural education in earnest, and we are already seeing the first fruits of their intelligent leadership.

One cannot help but set over against this situation some of the facts with respect to religious education in rural communities. A recent survey, made by the Institute of Social and Religious Research, disclosed the fact that in 140 villages ranging in population from 250 to 2500, each village had an average of 5.6 churches. Three-fifths of the churches had a membership of less than 100, while one-half of the buildings were one-room structures. The church program was stereotyped and built largely around the preaching function. Sunday schools were revealed as being generally meager in equipment, archaic in organization and method, and without adequate supervision. Over half the villages had in them one or more churches receiving home mission aid, the average grant being $350.00. One of the conclusions reached by the survey was: "Were it not for the influx of retiring farmers into the village, and for their membership in its churches, actuarial statistics would indicate that a majority of village churches are doomed to extinction within another decade."

The results for religious education in these and other similar communities include poor housing and equipment, mediocre leadership, inadequate budget, stereotyped organization, and practically no educational supervision. Perhaps no one is able to see what the ultimate adjustment in denominational relationships should be, but it is becoming increasingly evident to many leaders that the churches must enter into some sort of more effective cooperative relationships with other churches in their particular communities or else suffer the consequences of the spiritual neglect of childhood and youth. Which shall it be?

"Pretty Toy! Wonderful Game!"

I am one of the Mothers of Men!

Ten years ago this summer, this very day, my country's government sent me my telegram. I knew what it meant when the messenger came up the walk. I did not need to read. My boy, a man to others, but still a boy to me, was dead. The message spared me the details, but in our town paper a month later I read a letter from his comrade. At last I have strength to write the words. They said, "Captain Harry was caught fair in front of a machine gun nest, and died at the head of his men, ripped wide open by a murderous blast."

Thirty years ago he was a lovely lad, playing in the yard with his mates, marshalling them in ranks and companies, and marching them up and down with wooden guns, in a mimic warfare. I and the neighbors and the community looked on and smiled and said, "Great boy! Wonderful game!"

Forty years ago he was a lad of four and it was the day after Christmas. He played on the floor with toy soldiers and tiny tin guns. We all looked on and smiled and said, "Lovely lad! Pretty toy!"

Today I sit and stare at his picture, and read again the blinding story of the way he died, and wonder. I wonder if all the millions of us who have smiled and said "Pretty toy! Wonderful game!" have had anything to do with machine gun nests that speak only to show how boys are ripped wide open.

I wonder. I do not know. And whether these things that make machine gun nests possible still are going on, I do not know. I only wonder.

I am one of the Mothers of Men!

—*P. R. H.*

The Churches and Peace

THE COMMITTEE on Education for Peace has made a careful study of all that the churches of North America are doing to educate for peace. The report looks good. It goes into detail. It runs to over a score of pages. It cites facts and documents and gives chapter and verse. It would be a good thing to have in one's holster to pull out and aim at some eloquent Pullman-washroom orator who is quite certain that the churches are not doing a thing in this war and peace affair. It would either silence him or make him mad. The report makes it clear that while the churches have a long way to go yet, they nevertheless have made progress that is very significant. Those who are interested should write the secretary of the committee at 105 East 22d Street, New York City.

The disconcerting thing about this admirable report is the warlike spirit in one's own heart and the large number of belligerent souls who serve the church! We have a long road ahead before we find an answer to the prayer of a well-known religious leader, "Lord, grant that while we pray for peace in the world at large, we may not cherish in our hearts for any person a feeling of hatred which, existing in the hearts of all men, would bring war to the world at large."

The Altar Fires of World Peace

By GEORGE E. FOSTER*

RADUALLY, but surely, in the evolution of world events, there is shaping clearly the hievement of a world pact to outlaw war and nounce it forever as an instrument for the ttlement of international disputes.

Since the end of the war great forces have en evoked and great activities set in motion eliminate war and to establish in international fairs the processes of law and order that now evail within an individual nation.

The League of Nations is the embodiment desed by governments to that end, and includes ty-five nations which have declared aggressive ar to be a crime against humanity, and are edged to each other for its elimination.

A world court of international justice, estabshed for the adjudication of legal and constituonal differences among the nations, since 1922 as been beneficially functioning.

The open forum of a yearly assembly at eneva, participated in for four or five weeks y the foremost public men of over fifty nations, nd the supervision and guidance of a continug executive council of these same nations, with heir multiplied economic and humanitarian acvities, are exercising a restraining and helpful fluence of tremendous force for peace and ood will among the nations of the world.

Within the last few weeks the suggestion of . Briand for a treaty between France and the nited States, renouncing war as an instrument f national policy, and providing for the settleent of all disputes of whatever nature by conliation and arbitration, has been expanded into draft treaty to the same end, and submitted by hese two countries, to Great Britain, Germany, apan and Italy for consideration and adoption.

Great world organizations, commercial, scienfic, economic and social, have joined the crude for freeing the world from war.

N THE FACE of all this wonderful aggregation of interests, it is impossible for the orces of religion to remain passive. More than ll others the church universal has a vital and conomic concern in this matter. Whatever the orm of ritual, the God men everywhere worhip, is a being of good will to human kind, who annot delight in the hates and cruel bloodshed f war, and who desires peace and happiness or his children everywhere.

The devastating criticism of religion in past ges has been that the one indivisible Divine eing has been presented in the double aspect, f a God of war and of peace, taking sides according to national predilections and directing and rejoicing in the cruel slaughter of men.

That criticism of cynical inconsistency still is potent nor can it be escaped until the universal church has set its face irrevocably against aggressive war.

The universality of the late war has had the effect of impressing this feature upon all the religions of the world and giving them a common basis of union and a common urge to action.

Already there is being organized a monster world conference in which representatives of all living historical religions, Christian, Jewish, Confucian, Hindu, Buddhist, and Mohammedan, will meet to devise measures for a common and simultaneous attack upon war in all countries.

If ever war is to be first minimized and ultimately outlawed, the individual war mentality must be replaced by an individual peace mentality and to effect this is no light task.

The accumulated influences of centuries of war worship and the recourse to war for the settlement of international differences, the achievement of national ambitions, or the satisfaction of national hatreds are strong and abiding.

Behind these are massed race feuds, national suspicions, fears and selfish greed, the immense force of national war departments and personnel whose metier it is to devise and direct war equipment, and vast financial interests who profit from war armaments. To counteract all this organized appetite creating incentives to war, the apathy of the masses, who in the end become the victims, must first be changed to an intelligent appreciation of the awful delusion of war. Governments must be taught to seek substitutes for war and public sentiment must not only be aroused but organized.

No factor is more powerful or more universal than religious sentiment, and all religious systems can agree to work together for the establishment of peace and good will among men.

Now as at no previous period in the world's history is the opportunity wide opened for the action of the church in this field. With so many accordant forces slowly but surely converging to the common end, the challenge to the church is clamant and imperious. On her million altars should be kindled the fires never to be quenched until the hateful virus of war is burned from the souls of men, and from her countless pulpits should issue the insistent appeal for right thinking and forceful action.

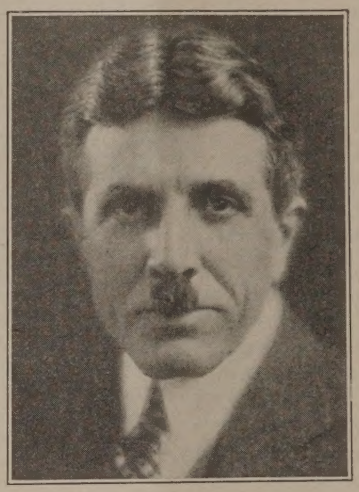
The call to the universal church is clear and imperative, the opportunity unique. Common organization and action alone are needed. It is possible to reach the goal.

*Honorable George E. Foster, Ottawa, Canada, was formerly Canadian presentative on the League of Nations and is now a member of the nate of the Dominion of Canada.

The Spiritual Strategies of Peace

By Lynn Harold Hough*

THE SPIRITUAL LIFE has a few great and commanding words. One of them is, *faith.* One of them is, *love.* One of them is, *peace.* These words have an astounding power of survival. They survive the attacks of enemies, they survive the superficiality of friends, they survive that difficult experience of being passed from lip to lip until one would think they would be worn threadbare by constant use. They fly high on the wings of great aspiration. They fall into the mire of human folly and are cast off the precipice of human unbelief. The cynic scoffs at them, the hypocrite uses them to cover his empty life, and sometimes they are left lying deserted in a world which seems to have quite forgotten that they can have any worthy meaning. Yet out of all this experience they emerge, gallant and strong and confident, with a joyous vitality and eager zest ready to bring a message of renewal to the lives of men.



Lynn Harold Hough

The word peace has a distinct and generous friendliness. It suggests eyes flashing with mutual understanding and hands clasped in friendly fellowship. It comes dripping with all those lovely serenities which carry such beauty to the life of man. We quite easily associate it with lovely moonlight gardens and exquisite summer nights and yet peace has come into strange places and has made itself comfortable in the midst of curious companionships. In the oddest way it has crept through the key holes of prisons and has made itself at home in narrow cells. It has come into the death chamber and has looked with bewildering triumph out of dying eyes. It has made a center of quiet in storm tossed lives. It has made a home of gentle stillness in hearts which have felt the bitter thrusts of the swords of the world.

In our own time peace has set out on a great career of conquest.

It has become an army with its battle flags, its summoning trumpets and all the fine majestic music of the charge. It has taken the very soul out of the heroism of military projects and made its own the moral and spiritual grandeur of long drawn campaigns and terrible hand to hand conflicts. It is not merely "that peace hath her victories no less renowned than war," it is that peace itself has become the supremest warrior in all the world.

So it has come to pass that the experience o peace in the heart and in the world relates it self to marvelous strategies some of which ma almost be said to be new in our own time There is a virility, a sturdiness and a command ing vigor about the whole movement which asso ciates itself with this great word which come with a kind of splendid shock t those who associate these thing with a delicacy and a gentlenes which sometimes seems almos effeminate.

When one reads boys' books o adventure like those of Rober Louis Stevenson, the sheer jo with which men are sent leapin into eternity on the point of othe men's swords has a very strang and, we are sometimes tempte to say, not unhealthy fascinatio The perpetual emergence of th defender of the military moo from the ethical point of vie grows out of this quality of un hesitating moral vigor which on often finds in military men. Th curious thing about the peac movement today is that it seem to have discovered a spiritua strategy by which the man of peace has all th virtues of Robert Louis Stevenson's battle through a hundred adventures by land or sea All of this grows out of a very profound truth t which our age has given all too little attentio namely the truth that the sources of virility an ultimate spirituality are not material. A bi body does not make a hero, and powerfu muscles moving with silken grace and steel-lik strength do not make a man of commandin heroism.

There is an inner secret which in the strange way associates itself with a heart at peace wit itself, with God, and with its own moral ideal There is no greater task in the world than th task of making a hero and it now appears tha the peace movement is going to qualify by bein able to make the greatest hero of all. Studen of the principles of mental hygiene and psych analysis are making discoveries as to thos invisible and impalpable forces which give nerve and muscles their final power of coordinatio and one of these days we are going to unde stand that the peace of God presiding at the cen ter of human life is the supreme power whic makes for health and vigor, for virility and fo altogether commanding impact upon the life o the world.

* Rev. Lynn Harold Hough, D. D., formerly Pastor of the Central Methodist Episcopal Church, Detroit, Michigan, has recently accepted the pastorate of the American Church of Montreal, Canada.

Christianity and Patriotism

By KIRBY PAGE*

"The important elements in patriotism seem to me to be love for the people who dwell in one's country and devotion to the highest ideals of one's nation. By this standard, Jesus was the preeminent patriot of his day."

)ATRIOTISM, at its best, is one of the noblest of ntiments; at its worst, it one of the most destruc- ve. Love of one's own roup frequently leads to nmity against other groups. The prevailing con- eption of patriotism is that it is the duty of a tizen to support his government in all contro- ersies with other governments, regardless of ne merits of the case. The famous words of tephen Decatur, who was himself killed in a uel—"Our country! In her intercourse with oreign nations may she always be in the right; ut our country, right or wrong"—are not only arried on the masthead of several leading news- apers and periodicals in this country, they rep- esent the convictions of a great mass of eople.

It is assumed that love of country must be ex- ressed by loyal support of the government or dministration in power at the moment. If these fficials happen to believe in the use of armed orce to avenge damages done to property of our itizens in other lands or to compel apologies for nsults to our national honor, they may feel bliged to declare war, in which case every citi- en is expected to support the government, even o the extent of killing the citizens of the enemy ountry—and this regardless of whether or not ney are guilty or innocent. When Mexico re- used to make an apology and salute our flag in he Vera Cruz incident, our sailors were required o bombard the city and kill innocent Mexi- ans.

Thus we are confronted with an extraordinary aradox. Most people hate war. In no country s there any large proportion of the population vho delight in slaughter. Conscription and ropaganda are indispensable to the waging of var on a great scale. Yet war creates more nthusiasm than any other event in our mod- rn world. It is regarded as unpatriotic to ppose military preparedness and as treason- ble to withhold support after war is de- lared.

This astounding spectacle of vast multitudes loing with extreme enthusiasm the thing they nost utterly detest arises out of the emotions kindled by the portraits drawn by nationalism nd by the political dogmas upon which national- sm rests. As long as the respective peoples of he earth magnify their own virtues and mini- nize their own faults, while exaggerating the vices of other people and underestimating their achievements, and as long as the current ideas of national interest, national sovereignty, na- ional honor and national patriotism prevail— ust so long will humanity be menaced with war.

TOO LONG have we al- lowed militarists and jingoes to claim a monopoly of patriotism. The important elements in patriotism seem to me to be love for the people who dwell in one's country and devotion to the highest ideals of one's nation. By this standard, Jesus was the preeminent patriot of his day, although he refused to take up violent weapons against the despoilers of his people. If the war system is one of the chief enemies of mankind and its perpetuation will again bring destruction and misery upon the people of this and other lands, is it patriotic or unpatriotic to support it? The evidence convinces me that on sheer grounds of patriotism we ought to repudi- ate and abandon the war system. The truest patriot is that man or woman who most com- pletely reproduces Jesus' way of life, who does most to reconcile the warring factions of God's family.

Loyalty to the religion of Jesus obligates each one of us to seek the ends which he sought and to use methods which are consistent with these ends. The great tragedy of history and of con- temporary life is that professed Christians, in their group relations, have usually rejected the tactics of Jesus. It cannot be doubted that the method of Jesus in dealing with offenders was to overcome evil with good. It is equally obvious that organized groups have rarely used this method of maintaining security and justice. Herein is found the reason why we are still con- fronted with the imminent peril of war. Nothing is of greater importance than that this genera- tion should recognize the full significance of Jesus' tactics and in all spheres of life resolutely adhere to his method of overcoming evil.

The tactics of Jesus cannot really be under- stood apart from a knowledge of the historical circumstances under which he lived. Of course, Jesus was a Jew, a citizen of a country that throughout his entire lifetime was in bondage to Rome. The whole life of his people—politically, economically, religiously—was dominated by Ro- man officials of various kinds. The Jews were a very sensitive people, hating tyranny and loving freedom to an unsurpassed degree. In the days of Jesus they were filled with an intense expecta- tion of the coming of the Messiah, the son of David their great military hero, who should lead them in overthrowing the conqueror and in re- storing the ancient glories of Israel. Armed rebellions against Rome were frequent.

*Author and lecturer, New York City.

A knowledge of the historical setting of which Jesus was a part, and a study of the record of his life, make it unmistakably clear that the pre-eminent problem for the Jews of that day was how to recover their freedom. It was into such a situation that Jesus came with his challenge to overcome evil with good, that is, to live the family life at all times and under all circumstances, depend upon incarnated love, forgiveness and sacrifice for victory, and be willing to take the consequences. Evildoers, enemies, Romans: these words were synonymous to the Jews. No wonder they chose one of their national heroes, Barabbas, "who for a certain insurrection made in the city, and for murder, was cast into prison," and demanded the crucifixion of the one who had said: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you."

By word and deed, Jesus repudiated the pagan doctrine of eye for eye. He would not forsake his own way of overcoming evil even to lead his people against Rome, as Judas Maccabeas had so brilliantly done in a previous generation. Instead he went about doing good, living consistently as a true member of God's family, loving, serving, trusting, forgiving, suffering, rejoicing. He would not abandon this manner of life even to avoid crucifixion. In his scale of values consistent devotion to an ideal was more important than his own life.

When we look at the Cross of Calvary, therefore, we see God's way and Jesus' way of overcoming evil. In a wicked world where there is a struggle between the unrighteous and the righteous, someone must suffer, someone must die. Self-preservation is the first law of life, declares the pagan. But on the cross Jesus says it is better for the innocent to die, if need be, than to abandon the family life by killing the guilty. God being what He is, and man being what he is, this is the way to overcome evil and to build the family of God. Here we have the supreme challenge of Jesus to his disciples in every age: overcome evil with good, love your enemies, forgive seventy times seven, take up your cross and follow me.

THE PATRIOT who believes that he can serv his country most effectively by using th weapons of Jesus, must be prepared to tak the consequences of that manner of life. T resist the enemies of one's country with th weapons of war, frequently means the loss of limb or an eye or even life itself. It is expecte of a soldier that he will endure any discomfort o suffering which is necessary in order to win th victory. And so it must be with the Christia who would overcome evil by doing good. T overcome the armed enemies of one's country b depending upon the method of Jesus require even greater courage, fortitude and endurance than is demanded of a soldier. Jesus recognize this fact and gave full warning to his disciples

Behold, I send you forth as lambs in the midst of wolve . . . Yea, the hour cometh that whosoever killeth you shal think that he offereth service to God . . . Except a grain o wheat fall into the earth and die, it abideth alone; but if i die, it beareth much fruit . . . If any man would come afte me, let him deny himself, and take up his cross, and fol low me.

The most extreme penalty that the Christia patriot may be called upon to endure is the tem porary loss of political freedom rather than us the weapons of hatred and bloodshed. From th whole spirit and example of Jesus, clearly it i far more important that his followers should al ways live as good members of the Father's fam ily, ever maintaining the attitude of love and for giveness, than that they should preserve politica freedom by violating the family spirit. Real free dom is deliverance from attitudes and practice which violate Jesus' way of life. "If therefor the Son shall make you free, ye shall be free in deed." To follow Jesus obligates one to love hi countrymen and to seek after the highest ideal of his nation. But to serve as Jesus did may in volve humiliation, suffering or death. The rea question before us, therefore, is this: Do we hav the love, the faith, the courage, the endurance t accept all that is involved in the patriotism o Jesus?

The Christ of the Andes

AFTER volcanoes husht with snows,
Up where the wide-winged condor goes,
Great Aconcagua, husht and high,
Sends down the ancient peace of the sky.

So, poised in clean Andean air,
Where bleak with cliffs the grim peaks stare,
Christ, reaching out his sacred hands,
Sheds his brave peace upon the lands.

There once of old wild battles roared
And brother-blood was on the sword;
Now all the fields are rich with grain
And only roses redden the plain.

Torn were the peoples with feuds and hates—
Fear on the mountain-walls, death at the gates;
Then through the clamor of arms was heard
A whisper of the Master's word.

"Fling down your swords: be friends again:
Ye are not wolf-packs: ye are men.
Let brother-counsel be the Law:
Not serpent fang, nor tiger claw."

Chile and Argentina heard;
The great hopes in their spirit stirred;
The red swords from their clenched fists fell,
And heaven shone out where once was hell!

They hurled their cannons into flame
And out of the forge the strong Christ came.
'Twas thus they molded in happy fire
The tall Christ of their heart's desire.

O Christ of Olivet, you husht the wars
Under the far Andean stars:
Lift now your strong nail-wounded hands
Over all peoples, and all lands—
Stretch out those Comrade hands to be
A shelter over land and sea!—*Edwin Markham.*

The Use of the Bible in Peace Education

By THEODORE GERALD SOARES

WE ARE OFTEN embarrassed in our endeavors for peace education by having in our ible what seems to be a book of war. Was there ot a famous collection of stories to which the iblical writers refer, called "The Book of the Vars of Jehovah"? But here the scientific study of ie Bible comes to our aid as we ealize that there were two tendncies among the Hebrew people ust as there are among all peoles today. There were two ypes, the narrow patriots, the undred per cent Hebrews, and he men of the world mind.

It was the older, less enlightned, Hebrew religion that reoiced in the destruction of the Egyptians, in the massacre of he Canaanites, in the selection f Israel as God's favorite peole, and in the exclusive policy hat separated Israel from her eighbors. The note of universalism appears in those two exuisite little documents of peace ropaganda—Ruth and Jonah. n the lovely idyl, the loyal daughter-in-law, the modest beautiful oman who becomes the ancesress of the great David, is none ther than a foreigner from the espised and hated Moab. In the eautiful allegory, the bigot who ates his enemies so much that e does not want them to repent contrasted with generous heaien sailors and with the great epentant heathen city which is ear to the heart of God.

In the later passages of Isaiah is repeatedly declared that the glory of Israel not enough for God, whose salvation is to go the ends of the earth. And in one supreme passage the prophet sees Egypt and Assyria, the ated enemies of Israel, united with Israel herself the tender regard of Jehovah.

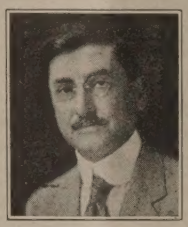
Would we not help our young people as they ace the problems of world life if we helped them understand that this same problem faced the ld Testament folk and that the nobler spirits took ver that view which the advocates of peace are rging today?

In the New Testament is the same great conrast. Jesus was a Jew and lived among the Jews. he Christians believed he was the Messiah, long rophesied and expected, but they could not unerstand how God's promised deliverer could be ejected. The Gospel of Matthew is the triumhant answer to that difficulty. The Jewish Messiah ecomes the world's Christ. Nationalism gives way to universalism. The gospel closes with those ringing words, "Go ye into all the world."

PEOPLES HAVE always been trying to make themselves the favorites of Heaven, but the Gospel of Matthew settled that for Christians forever. There cannot be an American Christ. He is a world Christ or nothing. Certainly high school students are mature enough to see what happened to nationalistic particularism in the first century. Do we want the Christ who triumphed in that struggle or do we want to go back to a provincial Messiah?

We teach the story of Paul in our Sunday schools, but do we realize that in his experience the great antagonisms that divide men are resolved? War is impossible with the attitude of this great Christian patriot. He insists that the barriers between men disappear. In Christ there is neither Jew nor Gentile—race exclusiveness is gone. What about white and black, Hindu castes, occidental and oriental? There is neither Greek nor barbarian—race superiority is gone. Where is the boast of the Nordic, where is the right of the strong to rule the weak? There is neither bond nor free—class distinction is gone. Where are the industrial feuds, where are the wars for the exploitation and virtual enslavement of lower peoples? There is neither male nor female—sex inequality is gone. We have only just begun to get that essential doctrine of peace, for it has always been held that the male had the greater rights because he could fight.

It may be objected, and even the young people if they read their Bibles may find the suggestion, that these dreams were to be realized in the Coming Age. True those early Christians looked for the better, happier time of Christ's reign that was soon to come. But the wonder and glory of their religion was that they did not postpone their efforts for peace until the Golden Age. They dared to begin to live as if the good time had come. Is not that their great lesson to us? We are always being told that we will give up war when everybody else does. Jesus said, "I am going to begin; will you join me?" Paul followed him and called men to live in the spirit of the glorious future for which they all hoped.



Theodore Gerald Soares, Ph.D., D.D., was born in England fifty-nine years ago and came to America in 1886. After completing his college work at the University of Minnesota and the University of Chicago, he was ordained to the Baptist ministry and served churches in Rockford, Galesburg, and Oak Park, Ill. Since 1906 he has been a professor in the Divinity School of the University of Chicago, having the distinction of being one of the earliest professors of religious education. His name has been prominently connected with the Religious Education Association throughout most of its history and he served as president of the organization during the years 1921-24. Dr. Soares has published a number of books in practical theology and religious education. His latest book, entitled ***Religious Education,*** represents years of thought and labor and promises to be one of the outstanding contributions to religious education in 1928.

WE HAVE NOT sufficiently used the biblical experience in religious education. We have quoted the noble idealistic passages; we have pointed out the biblical teachings of peace and good will. We have not made clear to our young Christians that men actually tried to live in the spirit of those ideals amid all the difficulties, the hatred, the prejudices of their times.

Will such teaching diminish patriotism? The lovers of war, the propagandists of armament, sneer at these experiences as unpatriotic. Our religious education must meet this criticism. And it can do so in the very teaching of the Bible. It is a book of patriotism. Every great hero in its pages was a patriot. Moses, Hosea, Jeremiah, Daniel, Jesus, Paul would die for their people. All of them realized, what our modern social studies make so clear to us, that nationalism is a great human achievement; the greatest indeed that man has yet made. It is wonderful for a whole people to live together at peace. But those men of far vision and great heart saw that peace, love, good will, sympathy need not stop at the national boundary. Greater than nationalism is humanity.

Here we have a delicate task in religious education. The statement just made is easily interpreted to mean that the human interest negatives the national interest. The practice of religious education must remove this misapprehension. A greater loyalty does not negative a lower loyalty; it may even enhance it. I am a better family man if I do my duty to the state. I do not renounce my loyalty to my home and my dear ones because I have community and national sympathies and obligations. A boy does not give up his family loyalty when he feels the stir of loyalty to his school or his college. Alma Mater does not displace the mother who is back in the old home. Paul was devoted to a world mission, to bring the remotest heathen to Christ, but in a burst of patriotic passion he declared he would be willing to lose his soul for his own countrymen.

Our religious education therefore will carry on with increased enthusiasm its cultivation of patriotism: "May my right hand forget her cunning if I forget thee . . . " but we must not finish the psalm; or if we do it must be to pray God that the tyrannies of imperialism and exploitation may be removed from the earth, so that oppressed peoples may never in their agony utter the awful curse of this psalmist.

Religious education will very much be patriotic prayer. How did the biblical patriots pray? That their country might be good enough, fair, just, pure enough to merit the favor of God. A study of those prayers would help us. And then the preparation of a patriotic prayer. It would inevitably become a human prayer. It could not remain particularistic. There is not a Sunday-school class of healthy youngsters in America who would deliberately decide to pray, "O Lord, help us to be so strong that we do not need to be fair; help us to put America first and to care nothing for the needs, and hopes of other peoples; suppress in our heart any rising sympathy that might interfere with our trade; inspire our leaders with national selfishness, and unite our people in a sense of superiority to all the world." You can put that into after dinner speeches, into political platforms, into newspaper editorials; but you cannot put it into prayer.

Let us give our children larger opportunity to think out their own corporate prayers. Such prayers are powerful in motivation. Too much we pray for them. Let us help them to pray themselves.

The New Educational Commission

THE AMENDMENT to the By-laws of the International Council merging the International Lesson Committee and the Committee on Education into the Educational Commission is now in effect, having been formally approved by the International Lesson Committee. This is regarded as one of the most important steps that has been taken since the International Council was founded.

The International Lesson Committee will be continued as a section of the Educational Commission. Another section of the Commission will be known as the Committee on Program and Policies, which will continue the work formerly carried on by the Committee on Education. Through the Educational Commission the work of these two sections will be more closely correlated.

The amendment to the By-laws and the actions of the International Council taken on its adoption are given in full in the Reports, Minutes and Year Book of the International Council for 1928, pages 109-110, and 119-120.

Crusade for World Peace

AT THE International Christian Endeavor Convention of 1927, held in Cleveland, Ohio, the Christian Endeavor Societies of the world embarked upon a Crusade for World Peace, Citizenship (or Law Enforcement), and Evangelism. These three ideals were all gathered up under the term "A Crusade with Christ."

Within recent months this idea has been taken up by other Christian youth organizations outside the Christian Endeavor movement and in this way the objectives of the Crusade are entering into the work of the church youth enterprise as a whole.

This number of the *International Journal* gives a special emphasis to World Peace and what it means in the life of the religious educator. It is peculiarly fitting, therefore, that world peace should enter effectively into the work of all. Materials on the subject of World Peace can be secured from the Crusade with Christ Committee, 41 Mt. Vernon Street, Boston, Massachusetts.

Youth and World Peace

By WALTER W. VAN KIRK*

THE ACCOMPLISHMENT of world peace is peculiarly the task of youth. As a rule young people are happily free of these racial prejudices and political bigotries out of which wars emerge. Furthermore, these young people are not old enough to be practical, they do not know of the things that cannot be done, so they go right ahead and do them. Sheathing the swords of the world is one of the things that we have been told could never be done. Youth is reminded that man is a fighting animal, that he always has fought and always will fight, that it is not only idle but positively mischievous to suppose that the battle flags of the earth will ever be furled. That is the philosophy of age against which prophetic youth is in a state of revolt. In the United States, in South America, in Europe and in the Far East, the makers of tomorrow's history are daring to believe that humanity will yet be emancipated from the curse of war. These young people have no desire to be haloed with the crown of military splendor. To be a Bismarck or a Napoleon is far removed from their life's purpose.

The Responsibility of Christian Youth

The Christian Youth of the world have assumed a place of leadership in the creation of this new point of view. How could it be otherwise? They follow a Christ who preached the fatherhood of God, the brotherhood of man and the sacredness of human personality. All three of these religious verities stand eternally opposed to an institution that traffics in disease germs and poison gas, that ravages virtue and makes a mockery of truth and justice. With an unstinted devotion to their Risen Lord these Christian young people have set out to strip organized warfare of its alleged glory and to recast the thinking of mankind along the lines of peace and brotherhood. The International Society of Christian Endeavor has launched a Three-Fold Youth Crusade, one aspect of which is concerned with the problems of peace. The Baptist Young People's Union, The Epworth League, and other Christian youth organizations have been asked to cooperate in this adventure of good will and international fellowship. The religious educational program of the church at large is bearing witness to youth's growing interest in the peace question. Materials and project suggestions for the creation of the will to peace are being incorporated in our text books and study programs. Institutes and summer conferences are majoring in world problems. Youth's perspective is being widened, his sympathies for mankind are being broadened as well as deepened and he is sensing, with something akin to enthusiasm, his oneness with the human race. All this is a tremendous gain for peace. Group, national, and racial loyalties are giving way before this rising tide of an international comradeship premised upon the gospel of love and made possible through Christian brotherliness.

Students and World Friendship

In the student world this consciousness of an all-inclusive citizenship is very much in evidence. World Court campaigns, institutes on inter-relations, referendums on questions of foreign policy, these are indications of a campus revolt against the meaningless platitudes of political isolationists and the rantings of hundred-per-centers.

Goethe once said, "We shall defeat Napoleon in the end but by that time we shall have become Napoleonized." And it was so. The question now arises, did we defeat Prussia, only to be Prussionized ourselves? The United States went into the war for the purpose of smashing the compulsory military machine of Potsdam. And now it has come about that criticism of a similar institution in our civilian schools and colleges is interpreted by many as being anti-American and unpatriotic. Notwithstanding this criticism many of our college youth refuse to give their assent to this unwarranted intrusion of the military into our civilian institutions of learning. Furthermore, these young people in their international contacts are giving added emphasis to this gospel of peace. Student tours are bringing together the youth of many nations into a covenant of fraternity and understanding. At Geneva there is an Open House, dedicated to the youth of all nations. This rendezvous of international and inter-racial friendship functions as a leaven of brotherliness permeating the thinking of student groups of a half hundred countries. The International Student Service, The World Student Christian Federation are carrying on their ministry of reconciliation. On and off the campus, beneath our own and other skies, there is being born in the heart of youth the hope that ere long mankind will have shaken itself free from the shackles of war.

A New Patriotism

Specifically, youth is developing a new patriotism, a patriotism which inspires love for one's own country but which at the same time inspires attitudes of respect and good will for other peoples. Jesus, it is recalled, was a Jew. He loved his people. He rejoiced in the heritage bequeathed to him by the Hebrew prophets. He lived and died for his countrymen. But Jesus was more than a Jew. His patriotism was cosmopolitan in its outreach, ecumenical in its embrace. He lived and died for the Greek, no less than for

*Mr. Van Kirk is the Associate Secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches.

the Jew. It was the same with Paul and the early disciples. The imperishable glory of the Christian enterprise in those early centuries consisted in this—the followers of the Risen Lord were convinced that they were laying the foundation of a world community in which the spirit of love and brotherliness would transcend all divisions of race and blood. The youthful followers of Christ in these latter days have caught afresh that vision of yesterday. In our own country these young people love America. They love the flag. They are eager to add to the prestige of the one and to the glory of the other. But their patriotism is not blighted with the deadly germ of a "hundred-per-centism" that looks with disdain and distrust upon the peoples of other nations. These young people believe that it is possible to love the United States without hating England, France, Japan or any other nation or people. Convinced as they are that the invincible logic of the New Testament is international these young people, true to the ideals of their Galilean comrade, are fashioning a Christian type of patriotism that is inclusive and unifying in character, not sectional and divisive.

The Myth of National Sovereignty

Then, again these makers of the future refuse to subscribe to that ancient superstition of national sovereignty—the political formula that gives one nation to believe that it may live its own life in its own way quite irrespective of the influences thereby exerted upon other nations. Youth repudiates the political heresy of "isolation." It is recognized that little progress in the realm of social legislation had been achieved until the doctrine of personal liberty had been refuted and disowned. Our young people are now extending the principle of stewardship from the conduct of men to the conduct of nations.

A New National Heroism

Moreover, youth is measuring national heroism by the yardstick of new and higher standards. The glory that was Napoleon's is in a state of eclipse. Only a few months ago the school children of the world in making up a list of humanity's ten greatest men gave the place of highest honor to Pasteur who gave his life not only to his fellowmen but to the dumb beasts of the field. In that particular grouping of the world's great men the name of Napoleon was not even mentioned! What an advance for peace! What a boon to international righteousness when national greatness is conceived not in terms of exploitation but in terms of service! When young people aspire to be Livingstones, Dantes, and Emersons rather than Bismarcks, Hannibals and Napoleons, we may look forward to an unbroken peace between the nations of the earth.

Resolutions and Resolution

Youth must not be misled, however, into believing that world peace is to be accomplished simply through the passing of pious resolutions in student conferences and young people's gatherings. That is where many youthful idealists fall into a rut of futility. Too often the sponsors of splendid resolutions will go back to their fraternity houses and their homes thinking that the battle for peace has been won. Paper resolutions to become effective must be harnessed to the resolution of one's life purpose.

Facts Plus Enthusiasm

Knowledge, too, must undergird the hopes indulged in by youth. The existing internationa situation must be thoroughly understood by those who would build constructively. In America, for example, there are a vast number of problems of international import that must be dealt with not only with hopes but with facts. What do we as young people know about the Monroe Doctrine, the extension of America's influence in the Caribbean, the oil and land controversy with Mexico, the economic and commercial expansion of the United States, the arbitration and disarmament policies of the United States and the relations between America and the Far East? Jesus pronounced his benediction not upon the peace hopers but upon the peace-makers. The peace makers are those who relate themselves to the existing world situation on the basis of facts well digested and interpreted from the Christian point of view.

Equipped with facts and girded with hope these young people will win. And when at last their cause is won mankind will be at peace with itself.

How Organize Your Camp This Summer?

FOR MANY years summer camps throughou North America have organized into groups along the line of Indian Tribes. This has been an accepted procedure in camps of all agencies

During the summer of 1927 the Internationa Older Boys' and Girls' Camp Conferences pioneered in a new system of camp organization The campers were organized into six groups, all of which had names that were built into the general theme "The Christian Quest." Appropriate symbolic names were used for giving romance, color, and appeal to the great quests.

The results were so unusually fruitful that a article has been prepared setting forth the plan in detail. It was printed in the May issue of the *Youth Newsletter,* issued by the Young People's Division of the International Council of Religious Education, 5 South Wabash Ave., Chicago

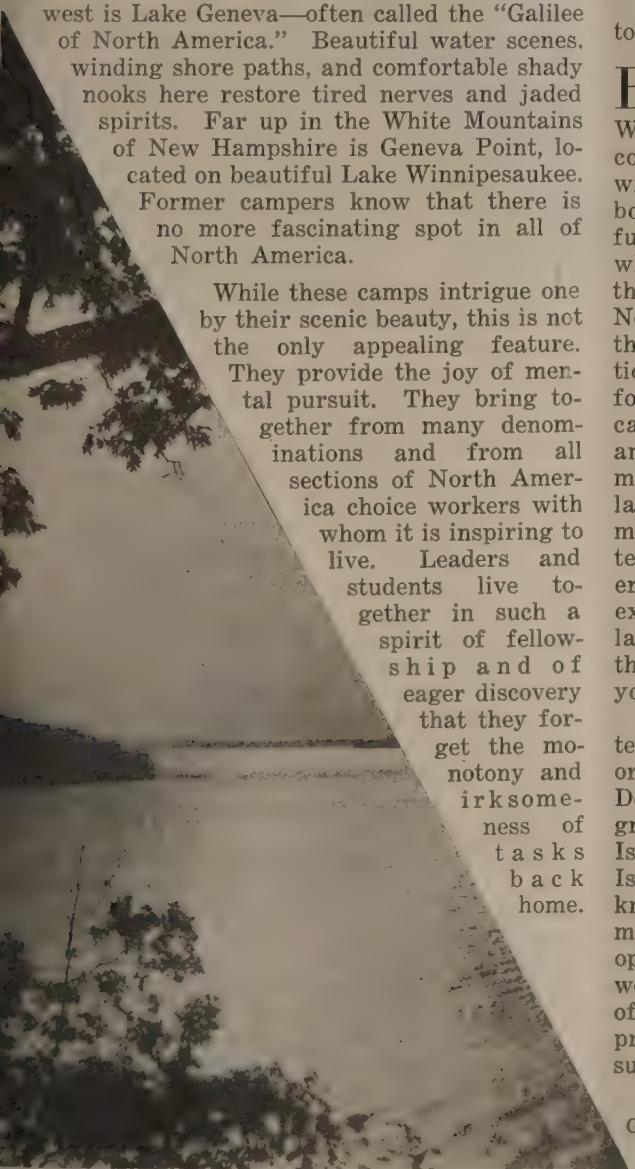
Those who are interested may secure a copy at the above address. Price, 10 cents.

How to Spend a Profitable Vacation

AS THE SUMMER months draw near everyone is asking the question, "How shall I spend my vacation?" Most people have learned that it pays to go away from the regular job, no matter what it may be. But a vacation may be taken in a variety of ways. Taking a vacation is not necessarily spending one's time in idleness; usually an idle vacation is the worst kind of drudgery.

What more attractive centers could be chosen for a joyous and rewarding vacation than the International Camps? Situated in the heart of the Rockies, rising six thousand feet above sea level, and nestled between two great picturesque mountains, is Geneva Glen, Colorado. In the middle west is Lake Geneva—often called the "Galilee of North America." Beautiful water scenes, winding shore paths, and comfortable shady nooks here restore tired nerves and jaded spirits. Far up in the White Mountains of New Hampshire is Geneva Point, located on beautiful Lake Winnipesaukee. Former campers know that there is no more fascinating spot in all of North America.

While these camps intrigue one by their scenic beauty, this is not the only appealing feature. They provide the joy of mental pursuit. They bring together from many denominations and from all sections of North America choice workers with whom it is inspiring to live. Leaders and students live together in such a spirit of fellowship and of eager discovery that they forget the monotony and irksomeness of tasks back home.



Lake Geneva, Wisconsin

Under the inspiration of joyous fellowship, of stimulating discussion, of recreational play and water sports, and of twilight meditation on the silent hillside, life takes on new meaning. Here are a few testimonies from those who speak from experience.

"I can find no words to express my appreciation of camp. My thoughts would fill a book. It was an experience that I shall never forget."

"From the moment I entered the camp I was surrounded by warmth, friendliness and cheerfulness."

"It has been the means of bringing the greatest challenge to my life."

"The inspiration of the spirit of camp seemed to lift me nearer the Great Teacher."

BUT HOW have these leadership enterprises come to be? What courses do they offer? What are their special features? What will it cost? For answers to these and other questions write to your state council, your denominational board, or the International Council for a beautifully illustrated catalog that will tell you the whole story. Meanwhile, let me tell you that these camps belong to the cooperating forces of North American Protestantism as federated in the International Council of Religious Education. They belong to the churches as agencies for training their leadership. The expenses at camp are exceptionally low, yet the food is good and is served in abundance, and all other accommodations compare favorably with those of similar camp projects. The cost of these camps is modest because they are not money-making enterprises; in fact, the fees of students do not cover more than one-third of the actual operating expenses. The deficit is made up by Christian laymen and others who are deeply interested in the work that you as a leader are trying to do in your local church or in your community.

The curriculum of the leadership schools centers in the practical problems of the local church or of a group of churches working cooperatively. Do you want to know more about the religious growth and experience of childhood and youth? Is your Sunday school in need of reorganization? Is your missionary program vital? Do you want to know why your curriculum is not challenging the members of your group? Are you tired of having opening exercises when you might have genuine worship? Is your county or district officer in quest of new methods of work? These and many other problems will be given special attention in this summer's program.

Bluepencil These Dates

GENEVA GLEN, COLORADO
July 23-Aug. 4

LAKE GENEVA, WISCONSIN
July 23-Aug. 4

LAKE WINNIPESAUKEE, NEW HAMPSHIRE
August 6-18

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Jerusalem from the Mount of Olives

Religious Education at the Jerusalem Conference

Delegates from Many Lands Consider Religious Education at the Conference of the International Missionary Council

By LUTHER ALLAN WEIGLE*

FOR TWO WEEKS and one day, March 24 to April 8, there dwelt upon the Mount of Olives, without the walls of Jerusalem, a group of two hundred and forty men and women who had come together from fifty-one lands to discuss the meaning of the Christian missionary enterprise and to seek the leading of the Spirit of God made manifest in Jesus Christ. In point of numbers, it was not a great conference, like the meeting at Edinburgh in 1910, with more than twelve hundred members. This was rather an enlarged meeting of a permanent, responsible body, the International Missionary Council, which brings together in cooperative action the various national conferences, councils, and associations of Christian churches concerned with the missionary enterprise. Twenty-six such organizations are associated in this body, which was organized in 1920.

The distinctive character of the Jerusalem meeting is further indicated by the fact that one-half of the delegates came from countries that have been receiving, rather than sending, missionary aid, and by the further fact that the great majority of these were natives of the countries which they represented.

I shall not here undertake to summarize the various subjects which entered into the deliberations of the Council, or attempt to appraise its general results. The meeting had been prepared for by more than two years of definite research, discussion in group-meetings in many lands, intellectual labor, spiritual discipline and the fellowship of prayer. It was hoped that it might "face the total world-situation and arrive, through corporate fellowship and thought and prayer at a Christian world outlook, a prophetic vision of the task to be done, a fresh grasp of our Faith, and a statesmanlike conception of the processes by which it might be achieved." That this hope was realized, I fully believe; and I count it one of the great privileges and responsibilities of my life to have shared in a meeting that promises to be of so far-reaching and deep significance.

Returning from Jerusalem, some thirty or more of the delegates, passengers on the same ship from Alexandria to Venice, gathered for informal dis-

*Dr. Luther Allan Weigle is Dean of the Divinity School, Yale University, New Haven, Conn.

cussion of their impressions. Among them was Professor Julius Richter, of the University of Berlin, who stated that three great impressions had been conveyed with new force to his mind: The *first* is that of our essential spiritual unity in Christ, a unity quite transcending differences of race, nation, theological doctrine, and ecclesiastical polity. The *second* is that of the strength of the younger churches, which are now seeking to stand shoulder to shoulder *with* the older churches in common devotion to the cause of Christ instead of assuming that everything is to be done *for* them. The *third* is that of the place that religious education must henceforth occupy in the missionary enterprise and in the total life of the Christian churches. It is with the third of Dr. Richter's impressions that I am here concerned.

RELIGIOUS EDUCATION was one of the major subjects before the Jerusalem meeting. It occupied a large place in the preliminary conferences and discussions of the two years' period of preparation. A first paper on the subject, drafted by Mr. J. H. Oldham, General Secretary of the Council, was sent to individuals and groups in all the lands concerned, more than a year before the meeting. A discussion group was organized in New York, which met once in every two or three weeks from March to December of 1927, to consider the issues involved. Similar groups were organized in Chicago and in Toronto, which transmitted their findings from time to time to the central group in New York. In Great Britain, Norway, and other European countries, and in India, Ceylon, China, Japan and other lands where missionaries are laboring and native churches are coming to maturity, groups met for longer or shorter periods to discuss the problems of religious education, and to transmit their findings to the offices of the International Missionary Council. From various individuals, too, came information and suggestions, notably from Professor Eberhard of Germany and Dr. Kohnstamm of Holland. In November, 1927, a more comprehensive paper, by Mr. Oldham and Professor Weigle, was published and distributed to the constituency of the Council. This became the basis of subsequent group discussions, the results of which were brought to Jerusalem.

There was, throughout, an unexpectedly general agreement upon the principles underlying a more vital conception of religious education than has been customary either at home or abroad. This was due, doubtless, to the large amount of preliminary consideration and discussion which the subject had received. It was due, also, to the very effective service of Canon Charles E. Raven, of Liverpool, who presented a striking study of the teaching method of Jesus, and showed how modern educational principles are in many respects in line with this method and lend themselves to the fulfilment of the Christian purpose, provided it be understood as Christ conceived it. "Jesus' method," he said, "in its emphasis upon positives rather than negations, in its purpose of assisting growth, in its insistence upon the discovery and sharing of experience, and in its ordered presentation of material is fully endorsed by the independent researches of modern educators. The contrast between it and the mode of religious instruction that still usually prevails in our schools and churches is so evident as to compel us to re-examine much if not the whole of our traditional schemes. It is at least sufficiently striking to suggest that much of the failure of our efforts is due to this one cause alone."

Outstanding practical issues which engaged attention were: (1) The relation of governments to education, especially with respect to the maintenance of religious liberty and the freedom to afford adequate religious education to the young. This subject was particularly pressing, in view of the recent Broussa incident, the attitude of the Persian and other governments, and the disposition, manifest in certain lands, to adopt what their officials conceive to be the American principle of the secularization of public education without accepting at the same time the correlative American principle of freedom to maintain private and parochial schools and to teach therein the full range of religious faith and life. (2) The problems involved in the construction of curricula that run close to life and are, in the best sense of the term, indigenous. (3) The relation, in all lands, of evangelism and religious education. (4) The training of pastors and teachers, the securing of adequate leadership for religious education, and the development of systems of supervision whereby this leadership may render most effective service. (5) The problems involved in the maintenance of the Christian family and the Christian home, in view of modern industrial, social and moral conditions.

The various papers placed in the hands of the committee charged with the preparation of the Report on Religious Education were most encouraging. Many of these set forth the findings of different groups, as a result of the discussions stimulated by the preliminary papers. Among these were the findings of the All-India Conference on Religious Education, of the Christian Council of Ceylon, of the National Christian Council in Japan, and of the China delegation to the Jerusalem meeting; also the resolutions on Education of the International Conference at Le Zoute on the Christian Mission in Africa, and the report on Religious Education to the Congress on Christian Work in South America held at Montevideo. These papers revealed, not only the competence of many missionaries and native leaders to meet the problems of religious education, but a general agreement upon a new conception of its aims and methods. This agreement was so striking that the committee summarized its main features in a section of the Report, quoting sentences from the papers submitted by the various groups. This section is as follows:

1. "The aim of religious education is to promote the growth of human personalities in and through participation with the mind and Spirit of Jesus Christ in building

(Please turn to page 46)

Tentative Program of the World's Convention

Los Angeles, California, July 11-18, 1928

General Theme: "Thy Kingdom Come"

Pre-Convention Conference July 9-10

James Kelly, Glasgow, Scotland, *Presiding*

All national and international association executives, also state, provincial, denominational and territorial officials are invited to participate in these conferences.

Monday Afternoon, July 9

Theme: Religious Education in the Missionary Enterprise

2:30—Devotions
Roll call
Appointment of Committee on Findings
Report on survey of the fields—Dr. S. D. Price, New York City
"The Jerusalem Conference of the International Missionary Council"
Dr. Luther A. Weigle, New Haven, Conn.
Dr. R. E. Diffendorfer, New York
Dr. Charles R. Watson, Cairo, Egypt.
"The Contribution of the World's Sunday School Association"
Dr. Harold McAfee Robinson, Philadelphia, Pa.
Arthur Black, London, England
"The Situation on the Field"
Rev. Kazuo Kitoku, Tokyo, Japan
Prof. Lootfy Levonian, Athens, Greece
General discussion

W. C. Poole of London, England, president of the World's Sunday School Association

Monday Evening

Theme: Indigenous Lesson Courses

7:30—"The Present Situation"
Dr. R. A. Hiltz, Toronto, Ontario, Canada
Sr. Jose Luiz F. Braga, Jr., Rio de Janeiro, Brazil, S. A.
Dr. Luther A. Weigle, New Haven, Conn.
"The Needs of the Field"
Dr. A. L. Ryan, Manila, Philippine Islands
Prof. Rajah B. Manikam, Madras, India
"Cooperation of Home Boards and Publishing Houses"
Dr. Wade Crawford Barclay, Chicago, Ill.
Dr. H. C. Tucker, Rio de Janeiro, Brazil, S. A.
General discussion

James Kelly of Glasgow, Scotland, Secretary of the British Committee of the World's Association

Tuesday Morning, July 10

Theme: Organizing and Financing the Field

9:30—"Self-Determination"
Rev. Syung Ok Pynn, Korea
Sheikh Metry S. Dewairy, Cairo, Egypt
"Interdenominational Representation"
Dr. Hugh S. Magill, Chicago, Ill.
"Building a Budget"
Herbert G. Chessher, Hastings, England
General discussion

Tuesday Afternoon

2:00—Report of Committee on Findings
General discussion
3:30—Social features arranged by local committee for afternoon and evening

Convention Program

Wednesday Morning, July 11

9:00—Meeting of Executive Committee of the World's Sunday School Association

Wednesday Afternoon

Dr. W. C. Poole, London, England, *Presiding*

2:00—Praise Service
2:30—Devotions
2:45—Greetings—From Los Angeles, the Southern California Council of Religious Education, and the International Council of Religious Education.
Responses (from every continent)
From Africa—Sheikh Metry S. Dewairy, Cairo, Egypt
From Asia—Dr. Y. Chiba, Japan
From Australia—Rev. A. V. Ballard
From Europe—Sir Edward Sharp, Bart., Maidstone, Kent, England
From North America—Theron Gibson, Toronto, Ontario, Canada
From South America—Sr. Jose Luiz F. Braga, Jr., Rio de Janeiro, Brazil, S. A.
4:30—General reception in lobbies of Shrine Civic Temple

Wednesday Evening

Dr. Harold McAfee Robinson, Philadelphia, Pa., *Presiding*

7:30—Festival of Song
Prayer
8:00—Chairman's remarks
8:15—The President's Address, "Thy Kingdom Come"—Dr. W. C. Poole, London, England
This session will culminate in a demonstration of representatives carrying banners from constituent national groups. Many standard bearers will be in national costume and all banners will be massed upon the platform and later placed in Exhibit Hall. The session will close with the Lord's Prayer repeated by the delegates in their own language.

Thursday Morning, July 12

9:30—Four Popular Conferences

Theme: Religious Education and the Kingdom

Work Among Children—under the direction of Miss Florence E. Norton, Philadelphia, Pa.
Work Among Young People—under the direction of Miss Cynthia Pearl Maus, St. Louis, Mo.
Work Among Adults—under the direction of Dr. C. W. Brewbaker, Dayton, Ohio
Administrative Work—under the direction of Mr. A. T. Arnold, Columbus, Ohio
These popular conferences will be carried through the mornings of Thursday, July 12; Friday, July

13; and Monday, July 16.

9:30—Six Seminar Group Conferences

Theme: Education for Christian World Fellowship

These group conferences will deal with the technique of the work. Each group will be limited to approximately one hundred delegates, half of whom may be those from outside the United States. Registrations for these group conferences must be made in advance. The six conferences will report their findings to the Convention.

Organization of Religious Education Forces—*Chairman,* W. D. Howell, Philadelphia, Pa.

Training the Leadership—*Chairman,* Dr. Wade Crawford Barclay, Chicago, Ill.

Building the Curriculum—*Chairman,* Dr. Luther A. Weigle, New Haven, Conn.

Special Problems (Such as Racial and Religious Attitudes, Home and Family life, Temperance) *Chairman,* Dr. B. S. Winchester, New York City

The Youth Movement—*Chairman,* Dr. Percy R. Hayward, Chicago, Ill.

Demonstration of Daily Vacation Church Schools—*Chairman,* Russell Colgate, New York City

Weekday Religious Education—*Chairman,* Hon. Charles H. Tuttle, New York City

These seminar group conferences will be carried through the mornings of Thursday, July 12; Friday, July 13; and Monday, July 16.

12:15—Church Music. Luncheon—in charge of Mrs. Grace Widney Mabee, Los Angeles, Cal.

Thursday Afternoon

Dr. J. C. Robertson, Toronto, Ontario, Canada, *Presiding*

2:00—Song and prayer

Meditation period—Dr. W. Y. Fullerton, London, England

2:35—Convention business

2:45—Messages from the field

Philippine Islands—Cipriano Navarro, Manila

India—Bishop J. W. Robinson, Delhi

South Africa—Rev. T. Gamble, Rose Lane, Uitenhage

Central Africa—Dr. Royal J. Dye, Bolenge

Music

3:00 — Address, "The Kingdom and Childhood"—Miss Meme Brockway, Philadelphia, Pa.

Thursday Evening

Sr. Jose Luiz F. Braga, Jr., Rio de Janeiro, S. A., *Presiding*

7:30—Festival of Song

Prayer

8:00—Announcements

8:10—Messages from the field

Australia—Rev. A. V. Ballard, Melbourne

New Zealand—

Hawaii—Rev. J. P. Erdman, Honolulu

Music

9:00—Address, "Brotherhood and the Kingdom"—Miss Nannie H. Burroughs, Washington, D. C.

Friday Morning, July 13

Four Popular Conferences

Six Seminar Group Conferences

Friday Afternoon

2:00—National and area group meetings

These meetings are being arranged in consultation with leaders of the foreign mission boards of America. As far as possible, all Christian work in these areas will be presented. Provision is being made for nationals to have prominent recognition upon the program.

Africa—Miss Irene Shepherd

China—Dr. James H. Franklin

Egypt and the Near East—Dr. W. B. Anderson

Europe—James Kelly

India and Burma—Dr. R. E. Diffendorfer

Japan—Horace E. Coleman

Korea—Dr. W. C. Cram

Mexico—Rev. W. F. Kengott

Philippine Islands—Rev. S. G. Ziegler

South America—Miss Lela Taylor

5:30—World's Pilgrims' Banquet—Fred P. Stafford, New York City, *Presiding*

Friday Evening

7:30—Festival of Song

Prayer

8:00—Announcements

8:10—Messages from the field

China—Prof. T. F. Pan, Shanghai

Japan—Rev. Kitoku, Tokyo

Korea—Rev. Kim Chun Ok, Seoul

Music

9:00—Address, "World Wide Prohibition"

Saturday Morning, July 14

9:30—Song and prayer

Meditation period—Dr. W. Y. Fullerton, London

10:05 — Convention business

10:15—A Message from Great Britain—Arthur Black, London, England

10:40 — Address, "Sunday School Revival in Europe"—James Kelly, Glasgow

(Please turn to page 48)

Kazuo Kitoku of Tokyo, Japan, Secretary of the National Sunday School Association of Japan

Lootfy Levonian of Athens, Greece, dean of the School of Religion, Athens

Sheikh Metry Dewairy, of Cairo, Egypt, field secretary World's S. S. Association

Worship in the Small Sunday School

By E. Morris Fergusson*

HOW CAN the best modern methodology in the field of church-school worship be applied successfully and generally to the Sunday school of fewer than seventy members? An interesting problem, this. But is it really a problem worth considering?

The latest International Sunday-school statistics (Kansas City, 1922) indicate that in thirteen states and provinces the average Sunday school has fewer than seventy members. Four states average fewer than sixty. Montana's 1,460 Sunday schools average 44. The average for twenty-six states and provinces is below a hundred; and these fields report 46,586 Sunday schools with 3,633,693 members; average membership, 77.6. In the other fields, also, the small Sunday school is a large though not so preponderant a factor. Thus this article in its own magazine!

In studying this problem we must place alongside worship elements common to all Sunday schools four widely prevalent small school conditions: (1) wide age-span; (2) meagerness of equipment and resource; (3) scarcity of trained leadership; (4) absence of a high educational ideal. These limitations are economic. They rest on character and density of population, industrial conditions, transiency of residence, and other basic factors; which in turn determine the kind of buildings available, the state of public education, and the type of Christianity prevailingly represented.

These four limitations therefore must be squarely met. The problem is not solved by telling what one exceptional leader did in his little Sunday school and adding, "Where there's a will there's a way." Absence of a will is part of the problem. We need plans as workable in the small one-room Sunday school, and as truly the embodiment there of high religious, aesthetic, and pedagogic ideals, as are those now current and successful in the departmentalized city church school.

FACED WITH these disconcerting inhibitions, what a small part of the rich and ample store of current method, material, and models for educational worship seems applicable! The assembly includes, and must include, beginners, adults, and all between. There is no piano, only an old reed organ, and no accompanist able to play a new hymn at sight. There is no educationally edited hymnal or service book, no mimeograph or other duplicator, no printer within many miles, little money, and no notion of spending it on extravagances like these. There may be a blackboard. The faithful band of workers has no leader to teach it the appreciation of musical and liturgic values. But the school must have supplies and suggestions from somewhere; and there are publishers and agencies that specialize in giving the little Sunday school what it is used to and encouraging it to feel satisfied therewith.

This situation permits of three approaches.

A leader already enlightened may seek to build up the worship in a little Sunday school he knows. In planning this he will learn much; in attempting it, more. The local company is chary of uninitiate leadership. He must qualify as a partner before he can be accepted as a guide.

The local company itself may catch the vision, grow dissatisfied with its present modes of worship, and seek to embody in its platform service such modern features as it can apply. It will find its pathway narrow but clear. Conceptions of real worship and its educational function can be gained from many sources easily accessible, including the columns of the *Journal;* and the school's customary services can be cut and enlarged accordingly. Pupil participation is as feasible in the little school as in the city high-school department. With a small room to meet in, material to be followed can be written on the board or on a sheet of paper tacked to the wall. The family spirit, all ages

*Rev. E. Morris Fergusson, D. D., is Director Church School Administration, The New Jersey Council of Religious Education.

haring experience together, replaces grade-age niformity.

The field leader, concerned not for this or that ttle Sunday school but for all, will re-study his exts and manuals on church-school worship, re-lize how futile is the hope that such a gospel, in ts present form, will on its merits reach and bless he little school constituency, and work out a policy or meeting and changing the situation. Major eatures of such a policy, as I see them, will be:

Translation. In place of originality, metaphor, ymbolism, and churchly phrases, the service items hould, as far as possible, be familiar, practical, nd scriptural. With a lesson to teach, the constituency's point of contact must be sought no less arefully than in a kindergarten.

Simplification. Besides simply worded services, ie wants a simple plan for handling them, one that will secure high emotional values with a low expenditure of effort and resource. He must be shown how to get strong effects out of familiar ymns, passages, and prayers. Problems of platform method must be solved for him in terms of he conditions actually faced.

Publication. Most of the printed material now available for the little school to use in worship is either faulty or frankly reactionary as to educational worship standards or else too elaborate or too expensive to be ordinarily practicable. Some idealistic publishing, not for profit but for progress, is needed here.

Standardization. When the first hundred little schools have been set worshiping on the visioned level, to get the next thousand will be an easier task. Every field leader should watch in the institute and the convention for reports and exhibits that show worship value, get the delegates to discussing them, and stand ready to sponsor whatever concrete plan, in itself worthy, shows signs of standard life.

Promotion. When the plans and publications approved by the field are known and ready, they must be put into the channels of distribution. One line runs through the periodicals and supply catalogs of the denominations. Another runs through the state and provincial councils and their county work. By this double scattering even so vast and diverse a constituency as the little Sunday schools of our continent can be taught how most reverently, spiritually and effectively to make their common approach to God.

A Service for World's Sunday School Day*, July 15, 1928

Theme: "Thy Kingdom Come"

DOXOLOGY:

All people that on earth do dwell
Sing to the Lord with cheerful voice;
Him serve with fear, His praise forth tell,
Come ye before Him and rejoice.

HYMN: "Jesus Shall Reign Where'er the Sun." (Verses 1, 3, 5)

RESPONSIVE READING:

Leader: O Lord, our Lord, how excellent is thy name in all the earth!

School: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all.

Teachers: All thy works shall praise thee O Lord; and thy saints shall bless thee.

Boys: They shall speak of the glory of thy Kingdom and talk of thy power.

Leader: To make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom.

School: Thy Kingdom is an everlasting Kingdom, and thy dominion endureth throughout all generations.

Leader: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders.

Girls: And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

Boys: Of the increase of his government and peace there shall be no end.

Leader: He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him; and all nations serve him.

All: And there were great voices in heaven saying "The Kingdoms of the world are become the Kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."

HYMN: "Rejoice! the Lord is King."

RESPONSIVE READING:

Leader: What great commission did our Lord give to his disciples just before leaving them?

School: Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Leader: What would happen if all nations would observe to do what Jesus taught and commanded?

School: We would then witness the fulfillment of the prophesy of Micah when he said: "They shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

Leader: If the nations of the earth should cease "to learn war," that is, cease fearing each other and preparing for war, what would happen?

School: With the plague of the fear of war banished from the earth, men of good will and peace would soon band themselves together to establish the Kingdom of God on a world-wide scale and make it a fit and lovely place for every child and every woman and every family in every land and of every race.

Thy Kingdom Come!

Leader: Probably no group of persons is more important in establishing a warless world than the 1,000,000 and more Sunday school teachers at work in many lands teaching more than 30,000,000 children and youth the Christian way of life. This day—July 15, 1928—is known as World's Sunday School Day. On this day delegates from many nations are attending the World's Tenth Sunday School Convention held in Los Angeles, Calif., U. S. A. We shall pray for this gathering and for the increase of Sunday school work in every land, that the childhood of the world may be won for Christ and his Kingdom.

PRAYER (Prepared by F. B. Meyer, D. D., London England)

Most Gracious Saviour! Thou art worthy to be the crowned King of the world, for thou wast slain and hast redeemed us by thy blood, from all nations and kindreds, peoples and tongues.

We pray thee to hasten the time when thou shalt take to thyself thy great power and reign; that all the world may be filled with thy glory; that all wars may cease; and that all peoples may own and love thy sway.

We especially pray for thy blessing to rest on the great Sunday School Convention, which is now being held at Los Angeles. Shed on the meetings the light and love of thy Holy Spirit, and hasten the happy time when all the children of the world and all the Senior Scholars of our Schools shall love thee best of all; and when there shall be no more mourning, nor crying, nor pain, because God has made all things new! And this we ask in thy Most Holy Name! Amen.

ADDRESS: "Thy Kingdom Come."

HYMN: "All Hail the Power of Jesus' Name" (Verses 1, 2).

BENEDICTION

*A suggested order of worship to be used in Sunday schools throughout the world during the World's Tenth Sunday School Convention at Los Angeles. By inserting the address it might well be used for the regular church service. Copies of this service may be secured at the rate of 50c per hundred from the World's Sunday School Association, 216 Metropolitan Tower, New York City.

The Place of Consultants in Church-Building Projects

By Henry Edward Tralle*

THE DEVELOPMENT of child psychology and of the psychology of religion, with our clearer apprehension of God's method in transforming human lives, and the enlarged functions of the church of today as compared with a generation ago, have brought it about that the church building is becoming a three-unit instead of a single-unit structure, providing for (1) preaching and worship, (2) fellowship and recreation, and (3) religious education.

The new demands on the church building make its planning so complex and so difficult that it can be done properly only by those technicians who have devoted professional study to and who have had varied experience in the planning of church buildings.

The members of the official board in a church cannot be expected to have the technical experience and skill required for this difficult task. Nor can we make this demand of the pastor. He is a general practitioner in the cure of souls, and not a specialist in church building. The practicing architect, however efficient he may be as an architect, will not be able to reach an adequate solution of any church-building problem without the assistance of the architectural and educational specialists.

Reputable architects are accustomed to working with consultants on bank buildings, hospital buildings, Y. M. C. A. buildings, and public-school buildings; and they are more than willing to work with consultants in connection with church-building projects, and to allow the fees of these specialists out of their own fees, because of the service to themselves as well as to the building committee. There is no good reason why any building committee should allow itself to fall into the hands of some self-styled "church architect," who, in his conceited ignorance, rejects the combined wisdom of the leaders in religious education, and continues to live in the dark ages of "Akron plan" procedure.

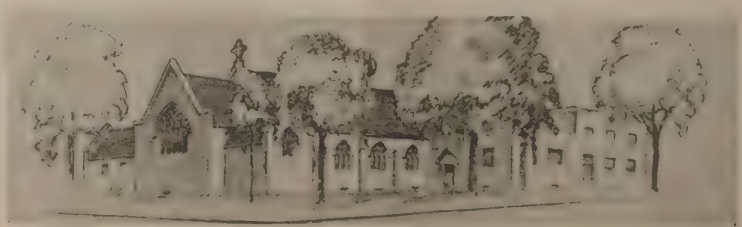
One of the finest church buildings which we now have in America, and which provides in a most admirable way for educational and recreational programs as well as for preaching and worship, was built by a church which, in the initial stages of its thought of a new building, called in the heads of two bureaus of architecture and a specialist in religious education, the three of them meeting in conference with its large building council and giving of their best thought in friendly cooperation. The few hundred dollars which this initial step cost the church later saved it thousands of dollars, and placed it at the forefront among the churches which have developed intelligent consciences with regard to their religious responsibilities for the younger generation.

SOME OF the ways in which the consultant serves the church are the following:

In formulating a program of activities. He assists the committee to look ahead fifteen or twenty years, and to arrive at an intelligent estimate regarding its building requirements, making a revealing survey of the whole situation, evaluating the local factors in the light of the general experience, and estimating the amount of floor-space that will be needed for each department of the church school and for each of the other organizations in the church. Such assistance can be given only by an individual who has exceptional training and experience; and to demand it of the practicing architect is a species of short-sighted imposition. Without such a program thus determined, no intelligent planning is possible.

In developing sketch floor-plans. When the consultant works with the operating architect in the development of plans, a far better result is obtained, particularly in adequate provisions for religious education, than when the architect works alone, for the reason that the consultant has had a far wider range of experience in the development of plans for housing a modern departmentalized, graded school. The reading of books by the architect and the committee, and the inspection of other buildings, will not produce the skill that is possessed by an individual with a wide range of actual experience in planning church buildings. When it became evident that an appendectomy was necessary for a member of this writer's family, we employed a surgeon who had not only read the books and mastered the theory, but who had actually removed nine hundred appendices.

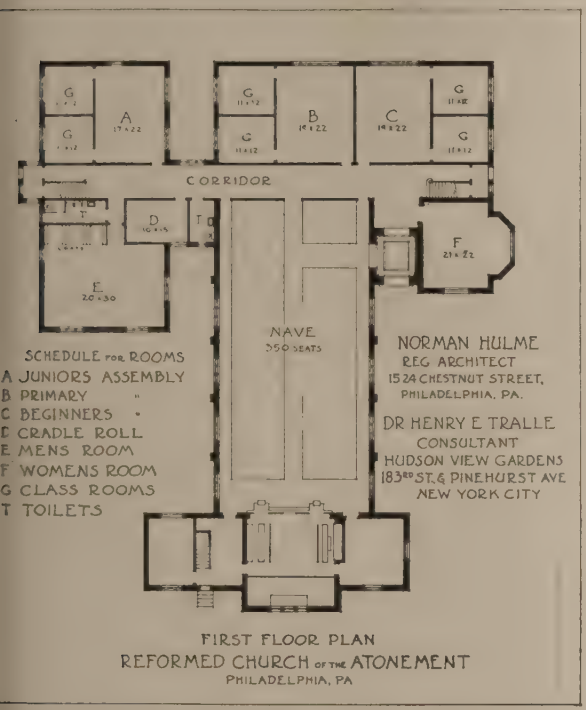
In unifying the committee in its thinking. The consultant issues no orders, but instead acts as a



Reformed Church of the Atonement

*Dr. Tralle is extension instructor, Columbia University, and consultant in connection with church-building projects.

riendly counselor, sympathetically and tactfully elping the members of the committee and of ne building council and of the church to think nrough their building problem in the light of ne best theory and practice, and then to accept,



FIRST FLOOR PLAN
REFORMED CHURCH OF THE ATONEMENT
PHILADELPHIA, PA

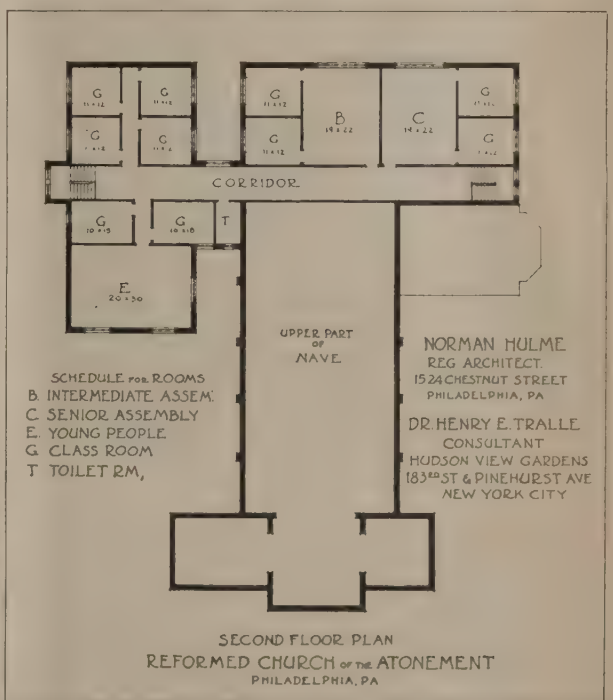
vith intelligence and appreciation and enthusasm, the final solution. He helps the more proressive leaders to persuade and to win those vho doubt and who hesitate. He understands he points of view of the church leaders, and peaks their language, and gains their confience, and interprets their needs and desires to he operating architect, while at the same time eveloping in them understanding and appreciion of the work of the architect.

In saving the church money. The consultant as no motive for ignoring economy and making he church building unduly expensive, inasmuch s he does not serve the church on a strictly perentage basis, but instead receives a fixed fee, amed in advance, whatever the cost of the uilding. He identifies himself with the church, nd makes its interests his interests. He bears relation to the church similar to that of a lawer to a client or a physician to a patient. His xperience in handling numerous church-buildng projects of various sizes and types enables im to plan economically. It is not uncommon for consultant to save a church from ten to fifty housand dollars and at the same time to help t to get a better building.

In magnifying the whole building project. Not nly does the consultant assist the building comittee better to appreciate the significance and eriousness of its task, but the mere fact that he as been called in as consultant proclaims to the vhole church and community the importance of the undertaking and the wisdm of the leaders in seeking the best expert assistance obtainable.

In obviating vexatious delays. In clearing up difficulties and unifying thought and hastening decisions, the consultant facilitates cooperation among the members of the committee and the council, and helps to bring the whole church to a prompt acceptance of the solution of its building problem as it has been progressively evolved, and to vigorous action in the consummation of its plans. He relieves the pastor of unnecessary effort, worry, and responsibility. The pastor of a large church spent the major part of a year visiting other churches and talking with leaders in an effort to solve the building problem of his church. A competent consultant could have put him in possession of far more information in about one-tenth of the time he had spent in his peregrinations and investigations, and could have saved his church from some serious building blunders that were made when the building was constructed, two years later. Another pastor, of a church of about the same size and importance, persuaded his church to employ a consultant at the very beginning of the consideration of their building problem, and, within a year from that time, there had been completed a new building of such usefulness and attractiveness as to become a mecca for delegations from churches facing building projects.

In conducting a campaign of education. With a consultant assisting, a church-building enterprise becomes an educational project. The whole church is led into a higher appreciation of its functions, opportunities, and responsibilities. The housing of the church becomes, in effect, the building of the church itself, in its inner spiritual life, vision, purpose, and efficiency.



SECOND FLOOR PLAN
REFORMED CHURCH OF THE ATONEMENT
PHILADELPHIA, PA

Weekday Bible Classes in Rural School Districts

By JOHN M. SOMERNDIKE*

ALTHOUGH ENCOURAGING progress has been made in recent years in the consolidation of rural school districts and in the erection of modern school-houses at strategic points with transportation provided for the children, there are approximately four and one-half million boys and girls in America who are still receiving their elementary education in the "little red schoolhouse," with one room and in most cases with but one teacher. These schools are found mainly in the newer parts of the West and Southwest where the families are scattered over a wide area and where a single county may cover as many square miles as an entire eastern state. The state of Nevada, for example, with its immense area contains more than three hundred rural school districts with groups of children averaging from twenty to thirty each. Similar conditions prevail in parts of other western states in which there are extensive rural areas remote from the main highways and railroads, where thousands of American boys and girls are receiving their elementary education.

Armstead, Mont., 1927

From the point of view of our program of religious education for the rural areas, which includes a persistent propaganda for the extension of Sunday-school influences, these remote school districts present a real problem. While we were conscious of our obligation to do something for the Christian nurture of these children, we were confronted with the realization that it would be difficult for us to maintain Sunday schools in such communities largely because of the inaccessibility of many of them and the lack of a sufficiently large force of field workers to give them the fostering care and frequent visitation which they would require. Another difficulty, still more baffling, was the inability of many of the pupils who traveled long distances on week days to attend the public school, to obtain release from home and farm duties to make the same journey on Sunday, for the district schoolhouse is the only public meeting place available for such gatherings. Again in many cases it was found equally difficult to enlist local leadership with sufficient zeal for the Christian education of the children to make the necessary sacrifices to maintain a Sunday school.

Careful inquiries were made in several fields where these conditions were found. District schools were visited by Sunday School Missionaries and the teachers were interviewed in order to ascertain whether, as a rule, they were professing Christians themselves, whether they had any previous experience in teaching the Bible and, if so, whether they would be interested in a plan by which the children under their care might be given at least an hour of Bible instruction each week, after school hours.

It was exceedingly gratifying to discover, as the result of these inquiries, that many of our rural district school teachers are earnest Christian women, and that they responded with more enthusiasm than we dared to expect, to the suggestion that they assume this additional responsibility as a voluntary act of Christian service, on condition that we would provide the necessary teaching material.

A "Manual of Week Day Bible Lessons" was prepared containing Bible stories which the teacher could study and repeat to the children; Scripture selections to be memorized, children's prayers, Bible games, the Lord's Prayer, the Beatitudes, and other Biblical material adapted to children of the elementary grades were included. Our Sunday School Missionaries were authorized to offer this "Manual" to as many Christian public-school teachers in their respective fields as would be willing to undertake the task.

The results have been far beyond our highest hopes for the first year. More than eight hundred teachers were enlisted in the work, with more than twenty-five thousand boys and girls receiving Bible instruction who previously were without such an opportunity. Correspondence was invited and numerous letters were received from these teachers expressing their satisfaction in engaging in this service, and requesting Bibles and hymn books to aid them in their work. In this way the Bible has found its way into hundreds of homes where the Bible was an unknown

*Director of Sunday School Missions in the Presbyterian Church, U. S. A.

book. They told us that their children were learning to sing Christian hymns in their school exercises and that a Christian influence was beginning to be felt in these communities. In many cases where it was thought impracticable to maintain a Sunday school, the children had become so deeply interested in the Bible lessons that the school teachers decided to undertake a Sunday school in addition to the weekday Bible classes.

Encouraged by these results the "Second Year Manual" has been prepared with very attractive material for hand-work by the pupils. This "Manual" is being used by most of the teachers who began this work last year and many new teachers have been enlisted. Similar material is being prepared for the third, fourth, fifth and sixth years in readiness for the wider extension of this plan.

WHILE THIS WORK is being promoted under the auspices of the Department of Sunday School Missions of the Presbyerian Church in the U. S. A., the teaching material is entirely without any sectarian or denominational emphasis, and affiliation with the Presbyterian Church on the part of the teachers or pupils is not required. The entire effort is promoted on the basis of the broadest catholicity as a means of enabling our church to fulfill in a larger measure than would otherwise be practicable, its proportionate share of responsibility for giving to the children of America their heritage of Bible knowledge and training for Christian citizenship even though they may be far beyond the reach of any organized church.

One very encouraging feature of this effort has been the cordial cooperation of county superintendents of education who have encouraged their district school teachers to undertake this work, heartily endorsing both the plan itself and the teaching material offered, besides opening the way for the Sunday School Missionary to present the subject fully to their teachers when they gather in training schools in preparation for the fall term.

Eager for a Sunday Evening Sunday School, Some Come Five Miles to Board at Public School

It is obvious that the plan has far reaching possibilities in the advancement of the cause of religious education. In very few cases do the state laws prohibit the use of the school building for Bible instruction, and when the work is done after regular school hours, no objection is raised on the ground of interference with the regular school curriculum.

Religious Education Foundation

THE RELIGIOUS Education Foundation, recently chartered by Special Act of the New York Legislature, met and organized on April 25 by the adoption of a Constitution and By-laws, and the election of the following officers: President, O. H. Cheney, Vice President of the American Exchange Irving Trust Company, New York; Vice President, Harry A. Wheeler, President of the Union Trust Company, Chicago; Treasurer, Russell Colgate, Treasurer of Colgate and Company, Jersey City, New Jersey; Secretary, Hugh S. Magill, General Secretary of the International Council of Religious Education.

The other members of the Board of Trustees of the Foundation are Honorable Newton D. Baker, Former Secretary of War, Cleveland; Simeon B. Chapin, Broker, New York and Chicago; J. C. Penney, President of the J. C. Penney Stores, New York; Robert Garrett, of Robert Garrett & Sons Investment Bankers, Baltimore; J. L. Kraft, President of Kraft-Phenix Cheese Company, Chicago; and Charles H. Tuttle, United States District Attorney, New York.

The Charter of the Foundation provides that its purpose shall be "to forward and foster Christianity through religious education." More than three billions of dollars are now held by foundations such as the Rockefeller Foundation, the Carnegie Foundation, and many others. The Religious Education Foundation is the first of its kind, organized for the specific purpose of promoting Christianity through religious education. The personnel of the Board of Trustees establishes confidence in the reliability of the Foundation, which will undoubtedly receive large gifts and bequests to carry forward the purpose for which it is organized.

Now, Do Something About It

Now that you have read the fine articles in this number on World Peace, here is something to do about it.

Send for full information about the Friendship School Bags that are being sent from the boys and girls of the United States to the boys and girls of Mexico. This is an adventure of good will through the sensitive souls of children. Have your class or other group share in it.

Final date for mailing bags, July 30, 1928.

Get full information from Committee on World Friendship Among Children, 289 Fourth Avenue, New York City.

Summer Plans for the Church School

First Prize Article

BECAUSE the attendance on the Sundays of July and August and on the first Sunday of September is so varied in numbers and regularity, the teacher and student literature for the Fourth Quarter of Grades IV, V and VI is not purchased by our church school, and the money thus saved is available for the materials and equipment involved in the following program:

The one-hour session is divided into two parts of equal length. Lacking the benefits of a vacation church school we adapt some of its work to our first session period. The second session is devoted to group worship in assembly. The Order of Worship and Instruction is:

CHIMES	SENTENCES
HYMN	HYMN
ASSIGNMENT OF WORK	BIBLE READING
WORK	PRAYER
CHIMES	GIFTS
ASSEMBLY	STORY OR DRAMATIZATION
PRELUDE	BENEDICTION

The work items are designed to be completed in one session, or are of such a nature that they may be readily continued by others than those who started them. There are three groups of work:

(1) The individual work consists of printing the Order of Worship on the blackboard, selecting and printing the Sentences, decorating the room, arranging work material and in being the "Ringer of the Chimes" or "The Receiver of Gifts."

(2) The pair work, designed to acquaint the older students with different parts of the Church and its organization, includes such assignments as: the church bell, the tower, the clock, the memorial tablets and windows, the organ, organist and quartette, the minister and pulpit, the secretary and her work, the sexton and his work, the history of the church. Other pairs are asked to make inventories of equipment such as hymnals, Bibles, chairs and tables. Large maps are kept posted, with pins indicating the places being visited by those on vacation. The post cards received are likewise posted.

(3) The group work consists of the construction of models to be used in class study or assembly talks, the making of an electric map of Palestine, the fashioning of festive hats for the Fourth of July celebration of children in a convalescent home.

In the second or worship session opportunity is given for student participation, with memory work, stories and dramatizations in charge of teachers and students.

The program is concluded during the Sundays in September preceding Promotion Day. The individual and group work is finished, papers on the church and its organization are read, and the grade VI students are given written examinations covering Bible questions bearing on their three-year course, memory work, and problems in ethics and conduct.

Such a program requires careful preparation and sufficient flexibility to be accommodated to the vagaries of the vacation period; but the satisfactions which result from the specific pieces of work done contribute immeasurably to the worship service.

—R. P. MARTIN, JR.,
Westfield, N. J.

Second Prize Article

THE SUMMER sessions of our junior department used to be a real worry. We faced a number of vexing problems. Teachers were irregular because of vacations, pupils were away with their parents to summer homes, and picnics over the week-ends attracted quite a few.

It was said, of course, that summer sessions should be attractive and helpful. The next question that arose, however, was how can one do this?

After careful consideration we came to the conclusion that to base the plan of work on departmental meetings only, without the usual class sessions, would be just the thing during the summer. However, not all teachers and officers in the Sunday school favored this plan. We asked if we might try it. Our request was finally granted, but with some hesitation.

We then proceeded to divide the department into three sections, (a grade to each section) with a competent teacher for each group. Each leader was given an assistant, so that the work might be planned by both so that in case one could not be there on Sunday the other one would be capable of doing the work.

One summer the worship program was so planned that the period which followed it was used for expressional work, each section planning its own type of work. A child learns more by doing and we all know that home-work during the summer seems to be on the list of the impossible.

Last year each group planned its own work during the summer months, the worship program and group sessions not being so closely connected as in the case just mentioned. Just which plan is the better depends on the character of the individual groups. I do think that the pupils should be given an opportunity to voice an opinion as to which plan they prefer. It will also depend on the teachers as to which plan should be used. The first plan mentioned is somewhat easier for the leaders of the various groups than the latter.

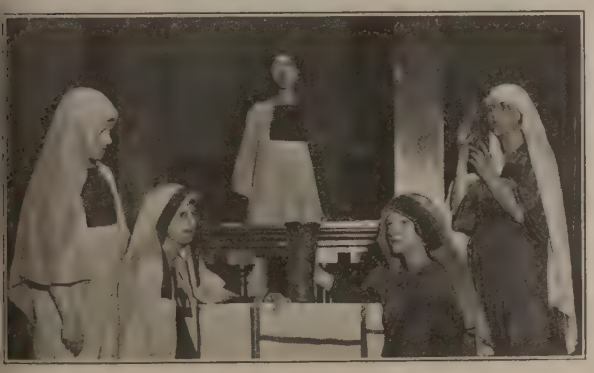
(Please turn to page 50)

Peace Through the Ages

By VICTOR E. MARRIOTT

"PEACE Through the Ages" was the title of a pageant given by the high school department of the Hyde Park Congregational Church as the climax of the year's work. It was directed by Miss E. May Munsell, dramatic director of the church, and was a very beautiful production.

The pageant grew out of the year's study in the high school department. Last fall after considerable discussion this group decided to take as the subject for their year's study, "World Peace." During the first half of the year they considered "The World in Chicago," making a study of the various races and the race problems in Chicago. The curriculum consisted of lectures and discussions, trips to settlements, study of race maps, reading of various immigrants' stories, and talks by foreign students from the University of Chicago.



Episode II. Peace Thru the Ages

The second half of the year they gave their attention to the question, "The Christian Way to Peace." They considered the causes of war, the different steps toward peace, and also the historical development of the peace movement. Several professors at the University of Chicago were called upon to develop certain parts of the program where expert knowledge was required.

The group took out membership in the Better Movie Crusade as one of the means of helping out world peace, and several members attended meetings of local peace societies.

The program of the pageant is as follows:

Peace Through the Ages

ORGAN PRELUDE IN E MAJOR.....*Marchot*

PROLOGUE: Excerpt from "Hiawatha".....*H. W. Longfellow*

EPISODE I: The Truce of Peace between the Greek States, 400-500 B. C.
Scene in Elis, Greece, at the time of the Olympian Games held in connection with the Truce of Peace. The Victor of the Games is crowned, and a triumphal procession follows him to the Temple of Zeus.

ORGAN: "Processional March in Ancient Mode" ..... *Guilmant*

EPISODE II: The Spirit of Peace, 1 A. D.
Scene in Sychar, Samaria. The traditional hatred between the Jews and the Samaritans, contrasted with Jesus' spirit of peace and brotherly love is reproduced in the meeting of Jewish and Samaritan women at Jacob's Well. The Episode closes with the reading of the Beatitudes.

(Please turn to page 43)

A Conference Consecration Service

By MRS. BERTHA S. MCCLINTOCK

CONSECRATION THROUGH MEDITATION
(quiet music)

OUR PURPOSE: (to be read in unison)

We have been spending the hours here together to learn ways of serving. We come now at the close of these hours to consecrate ourselves that we may carry back into our homes, our churches, our schools, our offices, our work-a-day lives these thoughts we have received, and so make our service more truly effective. Jesus said, "He that would be chiefest among you shall be servant of all"; as he taught, so he lived. He was the servant of all, though his service led to the cross. So may we serve, though our service too, may lead to a cross.

LEADER: The secret of Jesus' strength for service was threefold:
He had a *Passion to serve.*
He spent many years in *Preparation.*
Long hours were given to *Prayer.*

GROUP: If we would have strength for service we, too, must be dominated by a passion to serve; we, too, must have preparation; we, too, must spend much time in prayer.

I. A Passion to Serve

*READING from *By An Unknown Disciple*, Doubleday, Doran and Co., Garden City, New York (excerpts from pp. 160-165)

SCRIPTURE: (Matt. 20:20-28)

Leader: Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

Group: And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Leader: But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Group: And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Leader: And when the ten heard it, they were moved with indignation against the two brethren.

Group: But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

All: But it shall not be so among you: But Whosoever will be Great Among You, Let Him Be Your Minister:
And Whosoever will Be Chief Among You, Let Him Be Your Servant.
Even as the Son of Man Came Not to be Ministered Unto, But to Minister, and to Give His Life a Ransom for Many.

HYMN: (Sing again quietly as a prayer first verse of above hymn)

II. Preparation

SCRIPTURE: (In unison I Tim. 4:12-16; II Tim. 2:15)

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.
Till I come, give attendance to reading, to exhortation, to doctrine.
Neglect not the gift that is in thee.
Meditate upon these things; give thyself wholly to them that thy profiting may appear to all.
Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.
Study to Show Thyself Approved Unto God, A Workman that Needeth Not to be Ashamed, Rightly Dividing the Word of Truth.

*STORY: "Marked For a Mast," *Fireside Stories for Girls In Their Teens*, Eggleston, Doubleday, Doran and Co., Garden City, New York

HYMN: "Lord, Speak to Me That I May Speak"

(Please turn to page 43)

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR JULY

By Violet Rush *

Theme: World Friendship

World Friendship, let us turn the phrase around and say "Friendship with the World," we will then have the interpretation that we wish to bring to the small child.

In the worship programs which follow we wish to build into life from the child's daily experience, forms of worship, attitudes toward others, habits of courtesy and of unselfish service. The child's first attempts to express his interests in his fellow beings are very crude. His social consciousness is not very active yet and sympathy is little more than imitation of others. It is by broadening his horizon that his sympathy will grow. First the toy, a doll, a ball, then the pet dog or cat, then the birds out of doors, the mother, big sister and little brother, the friend next door, babies who need milk, the motherless orphan children, the community helpers, and so on to all of the other children of God, the Father, red, black and yellow, become his friends with whom he may share. The little child's sympathy is aroused and responds. But to arouse a feeling or a desire and fail to provide for an opportunity for expression "deadens the sympathies and builds a habit of no response." "Be ye doers of the word and not hearers only." Whole hearted activity with service at the core, a story portraying the ideal of service, pictures, songs and prayers identifying the child's purpose with God's—by means of these, the little child is led into an understanding of "Friendship with the World."

THEME:

First and Second Sundays

"HEROES OF THE LITTLE CHILD"

Even the small child has his heroes. They are a part of the world around about him. On these first two Sundays in July it may be well to utilize the interest which the child has in the fireman, the policeman and the soldier. They are his friends and protectors.

MATERIALS:

Flags, 8"x15" one for each child.
Large flag.
Red, white and blue paper strips cut for making chains.
White wrapping paper for soldier caps.
Pictures of policemen, firemen, soldiers, etc.

PROCEDURE:

When the children first come into the room, they may be invited to make chains with which to decorate the room. The large flag and pictures should be so placed that the children will see and enjoy them. When the children have completed the decorating, a march may be played and the children will happily fall in. There is no activity which they enjoy more than marching.

"How We March a Soldier" in *Rhythms of Childhood* by Crawford is splendid.

CONVERSATION:

Children will delight in telling about the heroes they have had contact with. The teacher will stress their helpfulness to others through the pictures, stories and songs.

STORIES:

"Our Brave Soldiers"
"Rescue of Mother Biddy"
"Putting Out the Fire"
The *Beginners Book in Religion*, Baker.
"The Army of Two," *America's Story for America's Children*, Mara L. Pratt.
"Red, White and Blue," *A First Primary Book in Religion*, Colson.

SONGS:

"America," No. 80
"The Soldiers Come," No. 49
"The Fireman," No. 48
Songs for the Little Child, Baker.

PRAYER:

Dear Father, we thank you for the brave soldiers who help to take care of us. Take care of them.

ACTIVITIES:

1. "The Army of Two," and "The Rescue of Mother Biddy," are splendid for dramatization.
2. Every child likes a soldier cap. The caps may be made and worn when the children march with the flags.
3. Illustrating the story through free hand drawing with crayolas and manila paper is interesting, too.

Third Sunday

Aim: To help the little child awaken to the needs of other little children. To help him to build a habit of giving help to others.

MATERIALS:

Pictures of children who need help. Every church has some missionary enterprises. You may secure picture materials and suggestions from your denominational board. Perhaps there may be a family which needs help to buy milk for the baby and other children. The children may help to provide milk for a given length of time.

Construction paper for boxes for money that may be brought.

Notes should be written by the teacher to the parents explaining the plans for buying milk and soliciting their cooperation.

STORIES:

"The Gift of Milk"
Kindergarten Course for the Daily Vacation Church School, Moody, page 165.
"Adventures of a Can of Milk,"
A First Primary Course for the Vacation Church School, McDowell.

SONGS:

"God is Good," p. 95
"We Thank Thee, Loving Father," p. 96
"Praise Him," p. 100
Songs for the Little Child

ACTIVITY:

Making of small boxes from construction paper. The boxes to be taken home and money put in to help to buy the milk.

Mounting of pictures of babies with their mothers. These may be mounted on "window shading" sheets 9"x12" and bound together into a book for use in the kindergarten room or nursery class, or sent to some small child.

Fourth and Fifth Sundays

MATERIALS:

Pictures of the "Good Samaritan," Harold Copping.
Small pictures of babies.
Window shading for scrapbooks.
Manila paper for extra money boxes, for children who were absent the Sunday before.
Pictures of good food for children.

PROCEDURE:

Making books, looking at pictures, playing with dolls will give joy to the children as they enter the room. The piano may call the children to come and sit with the teachers. A lullaby would be lovely to use. No. 65, *Songs for the Little Child*, is suggested.

CONVERSATION:

It will be well to remind the children of the boxes which they took home the Sunday before. Let them tell about putting their pennies in and what they are planning to do with it. Picture study of a mother and baby. A baby drinking milk would be helpful.

STORIES:

"Five Peas in a Pod," *Children's Stories and How to Tell Them*, Esenwein and Stockard
"Jesus Helps a Sick Girl," *Kindergarten Course for the Daily Vacation Church School*,
"A Good Neighbor," Mildred Moody

ACTIVITIES:

Children may draw pictures to send with the money, pictures of flowers, birds and so on.

With crayons the children may illustrate the story.

Compose a short note to be sent with the money. (Teacher and children do this together.)

SUGGESTIONS:

On the 5th Sunday, plan to have the children return the boxes. Provide a special table for their boxes. After a short play period, call the children to come and sit with the teachers near the table and together open the boxes and count the money. Give the children opportunity to talk about the purpose of the money.

The stories and songs suggested for the 4th Sunday may be used, also.

* Miss Violet Rush is a teacher in the Children's School and is on the faculty of the National Kindergarten and Elementary College, Evanston, Illinois.

BEGINNERS' DEPARTMENT PROGRAMS FOR AUGUST

August Programs may be a continuation of the same thought as in July. The first two Sundays will deal with children who are ill. Be sure to emphasize the joy of giving to these children, rather than the fact of illness.

First and Second Sundays

Aim: See previous Sundays

MATERIALS:
Many flowers from the gardens.
Construction paper for making small baskets.
Note from mother or home of children who received the money for the milk.

PROCEDURE:
The children will delight in arranging flowers about the room, looking at pictures of flowers and so on.
Music will call the children together.
Children may desire to choose songs.

CONVERSATION:
The note may be read from the mother about the money received; some discussion will follow.

STORIES:
"The Sick Neighbor," p. 140
"A Day in the Woods," p. 133
Kindergarten Course for the Daily Vacation Church School
"Aldens Flower Basket," p. 248
A First Primary Book in Religion

ACTIVITY:
Make baskets for the flowers, to be used when the trip suggested for the 2nd Sunday is taken.
On the following Sunday, if the woods are nearby or at all accessible, take the children there to fill their baskets. These baskets may be taken to the children's ward of the hospital. Perhaps some of the mothers could be enlisted to take the children in cars to the hospital. The baskets may be left at the desk of the hospital; the small children should not be taken among the sick children. Upon their return to the church school, the children will wish to talk about their trip. Songs used the previous Sundays may be sung.

PRAYER:
Dear Father, may the flowers which we took to the children make them very happy. We thank you for the pretty flowers.

Third Sunday

Aim: To help the child to know that Jesus is a friend to all children. To help the child to build a friendly attitude toward all children.

MATERIALS:
Pictures of "Jesus Blessing the Children," by Plockhorst.
"Hope of the World," Harold Copping (large size).

STORY:
"Christ Blessing Little Children," *Beginners Book in Religion*

SONGS:
"Jesus Loves Me"
"Jesus and the Children," *Songs for the Little Child*

ACTIVITY:
Every child will want to own a picture of Jesus and the children. A large size 6″x8″ should be furnished. It may be mounted on a card so that it can be hung in the child's own room.

Fourth Sunday

THEME: CHILDREN ARE FRIENDS OF JESUS

Aim: To help the child to know that little children were friendly toward Jesus.

MATERIALS:
Pictures of the "Triumphal Entry," (large size) by Plockhorst.
"Hope of the World," Copping.

STORY:
"The Triumphal Entry," *Beginners Book in Religion*

SONGS:
"Praise Him," *Songs for the Little Child*
Preceding songs used

ACTIVITY:
The children may mount the picture to take home. They may wish to make a folder of manila paper and decorate it with their crayons.

Books

The Beginner's Book in Religion, Edna Dean Baker, The Abingdon Press, New York.
A First Primary Book in Religion, Elizabeth Colson, The Abingdon Press.
Songs for the Little Child, Clara Belle Baker, The Abingdon Press.
Kindergarten Course for the Daily Vacation Church School, Mildred O. Moody, The Abingdon Press.
A First Primary Course for the Vacation Church School, Edith McDowell, The Abingdon Press.
Songs for Little People, Danielson and Conant, The Pilgrim Press, Boston.
Children's Stories and How to Tell Them, Esenwein and Stockard, The Home Correspondence School, Springfield, Mass.

PRIMARY DEPARTMENT PROGRAMS FOR JULY

*By Ethel M. Baader**

THEME:
All things bright and beautiful,
All things great and small.
All things wise and wonderful
The Lord God made them all!

Aim: To appreciate the beauty and joy of springtime and of the summer days, and to associate that joy and beauty with the heavenly Father's love and care.

First Sunday

QUIET MUSIC: "To Spring," Grieg (or any other tuneful music that would create an atmosphere of worship).

OPENING PRAYER: (by the teacher)

We thank thee, O our Father,
For all thy loving care;
We thank thee that thou madest
The world so bright and fair.
We thank thee for the sunshine,
And for the pleasant showers;
And, O our God, we thank thee,
We thank thee for the flowers. Amen.

A First Book in Hymns and Worship, page 19

HYMN OF PRAISE: "For the Beauty of the Earth," *A First Book in Hymns and Worship*, page 20

Talk about God's gift of flowers. Plan how we might share the flowers we have here this morning with someone who may need the cheer they can bring.

STORY: "The Caterpillar's Journey," *Primary Story Worship Programs*, page 148

PRAYER AND RESPONSE: "Dear heavenly Father, we thank thee for the beautiful world in which we live.

"We are glad for the flowers, the birds, the sky and bright sunshine. We thank thee for thy loving care that thou has made the world so beautiful.

"We thank thee for this springtime and the beauty we see everywhere, for the flowers and trees and butterflies that are living again. Help us to be thy grateful, loving children, as we sing 'Father We Thank Thee.' Amen."

Primary Story Worship Programs, Page 147 (slightly changed).

REFRAIN: *A First Book in Hymns and Worship*, No. 15

OFFERING:

Offering Prayer: "Offering," *A First Book in Hymns and Worship*, page 34 or "Offering Hymn," *Songs for Little People*, No. 90

CLOSING PRAYER HYMN: *Songs for Little People*, No. 10 (Verses 1 and 2, or just 2).

Second Sunday

QUIET MUSIC: "Spring Song" from "Songs Without Words," Mendelssohn

CALL TO WORSHIP: "All Things Bright and Beautiful," *A First Book in Hymns and Worship*, No. 44

PICTURE APPRECIATION: "All Things Bright and Beautiful," Margaret Tarrant

POEM: Repeat together words of "All Things Bright and Beautiful"

HYMN OF THE OUT-OF-DOORS: "Fair are the Meadows," *A First Book in Hymns and Worship*, No. 41

SCRIPTURE: Reading or repeating from memory a short scripture passage, suitable to the theme, that is familiar to the group.

STORY: "The Road That Wanted to Be Beautiful," *Primary Story Worship Programs*, page 153

PRAYER

PRAYER HYMN: "All Things Bright and Beautiful," *A First Book in Hymns and Worship*, No. 44

OFFERING

Offering Song: "Gifts of Love," *A First Book in Hymns and Worship*, No. 29

CLOSING HYMN OF THANKS: "The Children's Thank You Song," *Melodies*, page 51

*Miss Ethel M. Baader is Acting Director of Vacation and Weekday Church Schools for the New Jersey Council of Religious Education, Newark, New Jersey.

Third Sunday

PICTURES: Have the picture, "All Things Bright and Beautiful," where all can see it. Other pictures of a few of the common birds may be placed about the room.

QUIET MUSIC: "All Things Bright and Beautiful," *A First Book in Hymns and Worship*, No. 44

CALL TO WORSHIP: "Praise Him, Praise Him," *Songs for Little People*, No. 6 or, "Summer Praise," *Songs for Little People*, No. 7

READING: Solomon's Song: 2: 11, 12
For, lo, the winter is past, the rain is over and gone;
The flowers appear on the earth; the time of the singing of birds is come.

HYMN: "For, Lo, the Winter is Past," *Melodies*, page 13

TALK: About the birds in the picture, "All Things Bright and Beautiful," and of the other pictures of birds. Talk together of the beauty of their plumage and song, of their nests, of the baby birds. Lead to God's care of the birds and how we might help.

STORY: "Out of the Nest," *More Mother Stories*, pages 69-75

PRAYER: Dear heavenly Father, we thank thee for the birds that we have all about us; for the beauty of their color and the cheer of their song. We thank thee that we can help care for them by protecting them from harm and feeding them. Amen.

PRAYER RESPONSE: "The Heavenly Father Feedeth Them," *Melodies*, page 39 or, "A Prayer for Each Season," (1st verse) *Songs for Little People*, No. 10.

OFFERING
Offering Hymn: "Gifts of Love," *A First Book in Hymns and Worship*, No. 29 or "Little Song of Thanks," *Songs for Little People*, page 143

CLOSING HYMN OF PRAISE AND THANKSGIVING: "All Things Bright and Beautiful," *A First Book in Hymns and Worship*, No. 44

Fourth Sunday

PICTURE: Place the picture, "All Things Bright and Beautiful," on an easel or hang it low so it can be seen by all the children. They will appreciate it more fully if they can go up to it and study it closely.

QUIET MUSIC: "Trees"—Words by Joyce Kilmer, music by Oscar Rasbach. (If someone can sing the selection in a worshipful way, it would add to the service. If not, the teacher might read the words of the poem.)

OPENING PRAYER: We thank thee, our Father, for the beautiful trees which thou hast given us; for the shade they give to us from the hot summer sun and for the beauty of their leaves; for the homes they provide for the birds and squirrels and the wood which they give for our homes. Help us to care for them.

SONG: "Trees," *A First Book in Hymns and Worship*, No. 61

"Our Happy Secret," *Songs for Little People*, No. 117
"Green in All the Meadows," *Song and Play for Children*, No. 67

STORY: "The Ranger," *A Second Primary Book in Religion*, or "How the Home Was Built," *Mother Stories*

PRAYER
Prayer Response: "A Little Song of Thanks," *Songs for Little People*, No. 143, or, "Morning Hymn," *Songs for Little People*, No. 2

OFFERING SERVICE

CLOSING HYMN: "All Things Bright and Beautiful," *A First Book in Hymns and Worship*, No. 44

Fifth Sunday

QUIET MUSIC

OPENING HYMN: "Morning Hymn," *Songs for Little People*, No. 2

PRAYER:
Thank thee our Father, for this glorious summer time,
For the big yellow sun, for the sweet flowers.
For the birds' sweet songs, for the sweet pure air,
O Father we praise thee,
O Father we thank thee. Amen.

HYMN: "Hymn of Thanks," *Songs for Little People*, No. 19 or "The Extra Prayer," *Songs for Little People*, No. 14

STORY: "Anytime and Anywhere," *Beginners in God's World*

OFFERING SERVICE

CLOSING PRAYER HYMN: "Lord of the Sunlight," *Songs for Little People*, No. 35

PRIMARY DEPARTMENT PROGRAMS FOR AUGUST

First Sunday

PICTURE:
Keep the picture, "All Things Bright and Beautiful," in the usual place, refer to it as the occasion arises. Help the children to love it and fully appreciate it. (See *Pilgrim Elementary Teacher*, November, 1927, for detailed suggestions on study of this picture.)

This month we will build our services around the hymn, "This is My Father's World," in *Hymnal for American Youth*. If it is possible, take the group out-of-doors to a nearby park or churchyard.

QUIET MUSIC: "This is My Father's World"

SONG OF PRAISE: "Song of Praise," *Song and Play Children*, No. 7
Repeat together the words of "This is My Father's World." (If the group can be out-of-doors, talk about the things they see and hear —birds, trees, green grass, flowers)

PRAYER: Of thanksgiving for the beauty of the out-of-doors.

PRAYER OF RESPONSE: "Holy, Holy, Holy," *A First Book in Hymns and Worship*, No. 4

STORY: "The Creation Story," *Bible Story Book*

PRAYER

OFFERING SERVICE

CLOSING PRAYER HYMN: "All Things Bright and Beautiful"

Second Sunday

QUIET MUSIC: "The Hour of Worship," *A First Book in Hymns and Worship*, page 125

CALL TO WORSHIP: "O Come and Let Us Worship," *A First Book in Hymns and Worship*, No. 3

PRAYER OF PRAISE
Response: "Holy, Holy, Holy," *A First Book in Hymns and Worship*, No. 4

SCRIPTURE: Read or repeat from memory Psalm 19:1

STORY: "The Time of the Singing of the Birds," *A Second Primary Book in Religion*, pages 285-289

PRAYER SONG: "Father, We Thank Thee," *A First Book in Hymns and Worship*, No. 15

POEM: "Praise to God for things we see," *A Second Primary Book in Religion*, page 289

OFFERING SERVICE

CLOSING PRAISE: "God is Everywhere," *A First Book in Hymns and Worship*, No. 7 or, "This is My Father's World," *Hymnal for American Youth*, No. 46

Third Sunday

QUIET MUSIC: "Fair are the Meadows," *A First Book in Hymns and Worship*, No. 41

OPENING HYMN OF PRAISE: "All Things Bright and Beautiful," *A First Book in Hymns and Worship*, No. 44

PRAYER HYMN: (In unison) "Morning Hymn," *Songs for Little People*, No. 2

STORY: "Thanking God for the Gift of Food," *A First Primary Course for the Vacation Church School*,

PRAYER:
We thank thee, dear heavenly Father—
For music and all lovely sounds;
For all beautiful things that we love to see;
For food and growing things;
For the sunshine and for rain.
For our friends and for Jesus who said, "Fear not."
For these things we thank thee. Amen.

HYMN: "This is My Father's World," *Hymnal for American Youth*, No. 46

OFFERING SERVICE

CLOSING HYMN OF PRAISE: "Hymn of Praise," *A First Book in Hymns and Worship*, No. 20

Fourth Sunday

QUIET MUSIC: "This is My Father's World," *Hymnal for American Youth*, No. 46

OPENING HYMN OF PRAISE: "This is My Father's World"

PRAYER: "All Things Bright and Beautiful," *A First Book in Hymns and Worship*, No. 44. (Say the words of this hymn as a prayer)

PRAYER HYMN: "Praise Him, Praise Him," *Songs for Little People*, No. 6 or "Summer Praise," *Songs for Little People*, No. 7

STORY: "A Flower That Helped," *A First Primary Course for the Vacation Church School*, Page 172

PRAYER

OFFERING SERVICE

CLOSING HYMN: "All the Happy Children," *A First Book in Hymns and Worship*, No. 42

Note: The prayers are only suggestive; it is far better to work them out with the children.
Make the worship of these summer days especially joyous and happy.

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A Second Primary Book in Religion, Elizabeth Colson, Abingdon Press
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JUNIOR DEPARTMENT PROGRAMS FOR JULY

*By Edna M. Crandall**

heme for July: Peace and World Friendship

UGGESTED ORDER FOR ASSEMBLY AND WORSHIP PERIODS

Assembly period (twenty minutes)
HYMN
SCRIPTURE (Memory)
MEMORY WORK
ANNOUNCEMENTS
I. *Preparation for Worship and Introduction of theme*
II. *The Service of Worship*
PIANO PRELUDE
CALL TO WORSHIP OR OPENING SENTENCE
HYMN
SCRIPTURE
PRAYER
PRAYER RESPONSE
OFFERTORY SERVICE
RECESSIONAL HYMN
First Sunday: *Liberty and Peace, American Ideals*
Second Sunday: *Jesus, the Prince of Peace*
Third Sunday: *Loving All Men*
Fourth Sunday: *Christian Brotherhood*
Fifth Sunday: *World Peace*

First Sunday

(Fourth of July Service)

HEME: LIBERTY AND PEACE, AMERICAN IDEALS

REPARATION FOR WORSHIP

Pictures: "Spirit of '76," Willard
"Signing of the Declaration of Independence," Trumbull
Talk: Peace, as well as liberty an American ideal. Quotations from Washington, Franklin, Lincoln and Wilson.
(See "Services of Worship," *Hymnal for American Youth*, The Century Co.)
Salutes to American and Christian Flags.

PENING SENTENCE:

"In the name of God, we lift up our banner, and dedicate it to peace, union, and liberty now and forevermore."—*Henry Ward Beecher.*

UGGESTED HYMNS:

"America, America, the Shouts of War Shall Cease"
"O Lord our God, Thy Mighty Hand"
"O Beautiful for Spacious Skies"
"God of Our Fathers Whose Almighty Hand"
"My Country 'Tis of Thee"

UGGESTED SCRIPTURE PASSAGES:

O Lord thou hast been favorable unto thy land, Psalm 85:1, 2; 11-13
For the Lord thy God bringeth thee into a good land, Deuteronomy 8:1-10

UGGESTED PRAYER:

"O God of purity and peace"
(Charles Gordon Ames, in *Hymnal for American Youth*)

Second Sunday

HEME: JESUS, THE PRINCE OF PEACE
REPARATION FOR WORSHIP

Suggested Pictures:
"The Christ," Hofmann
"Christ's Entry into Jerusalem," Plockhorst

OPENING SENTENCE:

His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.
Of the increase of his government and of peace there shall be no end.

SUGGESTED HYMNS:

"Savior, Like a Shepherd Lead Us"
"When the Lord of Love Was Here"
"Ye Fair Green Hills of Galilee"
"Shepherd of Tender Youth"
"Lift Up Your Heads, Ye Mighty Gates"

SUGGESTED SCRIPTURE PASSAGES:

Peace I leave with you; my peace I give unto you, John 14; 25-29
In me ye may have peace, John 16:32-33

Third Sunday

It is suggested that a part or all of the service for World Sunday School Day, which is on page 21 of this issue, be used on this Sunday, July 15.

THEME: LOVING ALL MEN

Story: "Where Love is, There God Is"
(From *Knights of Service*, Bradshaw. The Abingdon Press.)
Picture and Story: "The Good Samaritan," Luke 10:25-37
Picture: "Christ Among the Lowly," L'Hermitte

OPENING SENTENCE:

Be kindly affectioned one to another with brotherly love; in honor preferring one another.
Add to godliness, brotherly-kindness, and to brotherly-kindness, love.

SUGGESTED HYMNS:

"Let Not Thy Hands Be Slack"
"When Thy Heart With Joy O'erflowing"
"Love Thyself Last"
"O Master, Let Me Walk With Thee"
"Where Cross the Crowded Ways of Life"

SUGGESTED SCRIPTURE PASSAGES:

Inasmuch as ye did it unto one of these, Matthew 25:34-40
This is my commandment that ye love one another, John 15:12-17

Fourth Sunday

THEME: CHRISTIAN BROTHERHOOD

Suggested Pictures:
"The Hope of the World," Copping
"A Cup of Cold Water," Copping

OPENING: (Unison)

There is a destiny that makes us brothers,
None goes his way alone,
All that we send into the lives of others,
Comes back into our own.
—*Edwin Markham*

SUGGESTED HYMNS:

"O Brother Man Fold To Thy Heart, Thy Brother"
"Thy Kingdom Come, O Lord"
"Christ For the World We Sing"
"The Whole Wide World for Jesus"
"In Christ There Is No East or West"
"From Age to Age They Gather"

SUGGESTED SCRIPTURE PASSAGES:

The Great Commission, Matthew 28:18-20
O Sing unto the Lord a new song, Psalm 96
Let all the people praise Thee, Psalm 67

SUGGESTED PRAYER:

"Almighty God, Father of all mankind" (From *Worship and Song*, The Pilgrim Press).

Prayer Hymn: (Tune, America.)

Lord of all truth and right,
In whom alone is might,
On Thee we call,
And may the nations see,
That men shall brothers be,
And form one family;
God save us all *Amen.*

San Gabriel Mission, Los Angeles

Fifth Sunday

THEME: WORLD PEACE

INVOCATION:

Incline our hearts with godly fear,
To seek thy face, thy word revere,
Cause Thou all wrongs, all strife to cease,
And lead us in the paths of peace.

SUGGESTED HYMNS:

"Made of One Blood With All On Earth Who Dwell"
"Angel of Peace, Thou Hast Wandered Too Long"
"Let There Be Light"
"These Things Shall Be"
"O God of Love, O King of Peace"

SUGGESTED SCRIPTURE PASSAGES:

For the unity of God's people; that they all may be one, John 17:11-21
Be at peace with all men, Romans 12:10-18

PRAYER:

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away from us all hatred and prejudice and whatsoever else may hinder us from godly union and concord; that as there is but one body and one spirit, and one hope of our calling, one Lord, one faith, one God and Father of us all, so may we henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may we with one mind and one mouth glorify thee; through Jesus Christ, our Lord. *Amen.*

—*Book of Common Prayer*

PRAYER HYMN: (Tune, America.)

God, grant us now thy peace.
Bid all dissensions cease,
God, send us peace.
Peace in true liberty,
Peace in equality,
Peace and fraternity
God send us peace. *Amen.*

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JUNIOR DEPARTMENT PROGRAMS FOR AUGUST

Theme for the Month: Workers With Christ

First Sunday: *Christ's Example of Service*
Second Sunday: *Christ's Call to Service*
Third Sunday: *Friendship with Christ*
Fourth Sunday: *Winning Others to Christ*

First Sunday

THEME: CHRIST'S EXAMPLE OF SERVICE
PREPARATION FOR WORSHIP:
Pictures: "Christ Healing the Sick," Hofmann
"Washing the Disciples' Feet," Copping
"Childhood of Christ," Hofmann
"Christ in the Home of the Peasant," L'Hermitte
Story: "A Cup of Cold Water"
(From *"Rules of the Games,"* by The Abingdon Press.)
OPENING SENTENCE:
Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.
SUGGESTED HYMNS:
"O Master-Workman of the Race"
"O Son of Man Thou Madest Known"
"Saviour Teach Me Day By Day"
"Thou Didst Teach the Thronging People"
"Thine Arm O Lord in Days of Old"
SUGGESTED SCRIPTURE:
Not to be ministered unto, but to minister, Mark 10:42-45
I am in the midst of you as he that serveth, Luke 22:24-27
I have given you an example, that ye also should do as I have done to you, John 13:1-17
PRAYER HYMN:

O Master, let me walk with thee,
In lowly paths of service free;
Tell me thy secret, help me bear,
The strain of toil, the fret of care.

Teach me thy patience, still with thee,
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.
Amen.

Second Sunday

THEME: CHRIST'S CALL TO SERVICE
PREPARATION FOR WORSHIP:
Pictures: "Christ and the Fishermen," Zimmerman
"Come Unto Me," Copping
"Christ and the Rich Young Ruler," Hofmann
Story: "The Four Fishermen of Galilee"
(From *Knights of Service)*
OPENING: (Unison)

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

SUGGESTED HYMNS:
"O Jesus I Have Promised"
"Follow Me, the Master Said"
"O Master When Thou Callest"
"Just As I Am, Thine Own to Be"
"Jesus Calls Us O'er the Tumult"
"O Jesus, Prince of Life and Truth"
SUGGESTED SCRIPTURE PASSAGES:
Calling of the Disciples, Matthew 4:18-22
Come unto me all ye that labor and are heavy laden, Matthew 11:25-30
Christ and the rich young ruler, Luke 18:18-22
SUGGESTED PRAYER:
We thank Thee O God, for thy son's clear call to men
(From *Worship and Song)*

Third Sunday

THEME: FRIENDSHIP WITH CHRIST
PREPARATION FOR WORSHIP:
Pictures: Christ in the Home of Mary and Martha," Hofmann
"Mary and Martha," Copping
Stories: "Jesus Among His Friends"
"The Boy Who Became a Friend of Jesus"
(From *Knights of Service)*
OPENING SENTENCE:
Even as the Father hath loved me, I also have loved you; abide ye in my love.
SUGGESTED HYMNS:
"I've Found a Friend, O Such a Friend"
"I Think When I Read That Sweet Story of Old"
"Tell Me the Stories of Jesus"
"What a Friend We Have in Jesus"
"Since Jesus Is My Friend"
SUGGESTED SCRIPTURE PASSAGES:
Ye are my friends, if ye do the things which I command you, John 15: 14-17
Who shall separate us from the love of Christ? Romans 8:35-39
SUGGESTED PRAYER:
Father, we know that the best friend we have in all the world is Jesus.
(From *Worship and Song)*
PRAYER HYMN:

O Jesus, I have promised,
To serve thee to the end;
Be thou forever near me,
My Master and my Friend;
I shall not fear the battle,
If thou art by my side,
Nor wander from the pathway,
If thou wilt be my guide. *Amen.*

Fourth Sunday

THEME: WINNING OTHERS TO CHRIST
PREPARATION FOR WORSHIP:
Pictures: Go ye therefore and Teach All Nations," Copping
"The Light of the World," Hunt
"The Apostle Paul," Dürer
Stories: "Paul, The Champion Christian Soldier"
(From *Knights of Service)*
"Sheldon Jackson, the Missionary"
(From *Fifty Missionary Heroes Every Boy and Girl Should Know*, Johnston, Fleming H. Revell Co.)
OPENING: (Unison)
Love thyself last,
Look far, and find the stranger,
Who staggers neath his sin and his despair,
Go lend a hand, and lead him out of danger,
To heights where he may see the world is fair.
SUGGESTED HYMNS:
"Who is On the Lord's Side"
"Lord, Speak to Me, That I may Speak"
"Heralds of Christ, Who Bear the King's Commands"
"Hark, the Voice of Jesus Calling"
"Heaven Is Here, Where Hymns of Gladness"
"Master, No Offering Costly and Sweet"
SUGGESTED SCRIPTURE PASSAGES:
Go ye into all the world and preach the gospel, Mark 16:15-20
And why call ye me, Lord, and do not the things which I say, Luke 6:46-49
Behold, I stand at the door and knock, Revelation 3:20-21
PRAYER HYMN:

Lead forth my soul, O Christ,
One with thine own,
Joyful to follow thee,
Through paths unknown:
In thee my strength renew,
Give me thy work to do
Through me thy truth be shown,
Thy love made known. *Amen.*

JULY PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By Gertrude Gogin**

Suggestions for those planning the programs

This suggested series of worship programs for July and August is based upon the principles of program building given so clearly and fully in the preceding issues of the *Journal* (See October-May issues). In these, emphasis has been continually placed upon the need for unity, variety, and pupil participation together with those elements of beauty supplied by the right kind of music, carefully chosen surroundings, and details attended to in advance. "The Fourteen Points for Planning Youth Worship Experiences" given in the November 1927 *Journal* is an excellent summary to have constantly before any planning committee.

Since the emphases for the June and July-August issues of the *Journal* are "Peace" and "Race Relations" and since these are questions on which our youth today must learn to think creatively and constructively, it has seemed wise to use them as the basic emphases for these worship programs. There rests upon our churches today a grave responsibility for guiding the thinking of our young people in the quest for a Christian way of dealing with these problems so that world brotherhood may be the reality which Jesus conceived it.

To this end, some committees may find it possible to plan for discussion groups later on where the emphasis of the worship service may be reemphasized by another method.

Program planning committees will find very helpful material on both "Peace" and "Race Relations" in thi

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nd the July-August issues of the *urnal* as well as in preceding issues, pecially in the February one on "Re-tionships" and in the November one "Christian Good-will."

The general plan of the following rograms is similar to that used in her *Journals*, i. e., a program for the rst Sunday is worked out in detail hile suggested materials are given r other Sundays. In some instances e material has been classified accord-g to each Sunday and its emphasis. others, the suggested materials are sted as a whole and the classification ft more in the hands of the individual ader or planning committee.

This has been done because some of e emphases with the supplementary aterial form such a unit that without complete knowledge of local condi-ons and needs it is difficult to differ-ntiate between the materials. Enough as been given however, to permit a roup leader easily to create services to t the special needs.

It is suggested that part or all of the ervice for World's Sunday School Day, hich is on page 21 of this issue, be sed on July 15.

In some communities outdoor serv-es may be desired during the months f July and August. If so, the material utlined in this issue may be readily dapted to such a setting.

Helpful general material on these wo subjects may be found in the fol-owing:

"And Who Is My Neighbor?" An outline r the study of race relations in America. *he Inquiry*, 129 E. 52nd St., New York City.

"All Colors," *The Inquiry*.

"What Makes Up My Mind on International uestions?" *The Inquiry*.

"A Gateway to Goodwill." Friends' Peace ommittee of the Philadelphia Yearly Meeting, hiladelphia, Pennsylvania.

Selected Quotations on Peace and War. Com-iled and published by the Commission on Chris-an Education of the Federal Council of hurches, 105 E. 22nd St., New York City.

heme For July: Peace is God's Bless-ing Upon The World

PECIAL THEME FOR INTERMEDIATES: BUILDING FOR A BETTER SELF

First Sunday: *I will stand for fair-play and honesty of purpose in all that I do.*

Second Sunday: *I will try to have eyes which see.*

Third Sunday: *I will try to have ears that hear.*

Fourth Sunday: *I will try never to be a "might-have-been."*

Fifth Sunday: *I will strive for cour-age to do and dare.*

PECIAL THEME FOR SENIORS: BUILD-ING FOR FINER COMRADESHIP

Peace in our community living and in our personal relations to others is ultimately based upon what we may call "Building Stones" such as:

The Spirit of Friendliness
Sense of Togetherness
Loving Service
Loyalty
Trust

Each one of these or others which a leader chooses for himself may be-come an emphasis for each of the five Sundays in July for Seniors.

PECIAL THEME FOR YOUNG PEOPLE: BUILDING FOR WORLD BROTHERHOOD AND PEACE

First Sunday: *Our Contribution as a Nation*

Second Sunday: *Our Responsibility for Sharing*

Third Sunday: *Our Dependence Upon One Another*

Fourth Sunday: *The Love that Serves*

Fifth Sunday: *"That we may all be One"*

INTERMEDIATE DEPARTMENT

Theme: Building for a Better Self

Aim: To help boys and girls of this age realize that peace is not something far away and removed from their every day world but that on the contrary it has its beginnings in the daily attitudes and practices of each one of us. Hence those qualities which we are building day by day in ourselves are making for or against peace.

First Sunday

THEME: I WILL STAND FOR FAIRPLAY AND HONESTY OF PURPOSE IN ALL THAT I DO.

PRELUDE: Instrumental music played quietly to secure an attitude of reverence.

CALL TO WORSHIP:

God the Father loving
Calls our love to grow
Ever wider, deeper
That the world may know
Every barrier broken
By love's firm, sweet sway
Grant to us Our Father
Vision true—this day.

RESPONSIVE READING:

Leader: Peace means the beginning of a new world in which all nations shall be friends. It means joy to the world.
Response: Oh Lord, give unto the boys and girls of this land honesty of purpose and a deep desire for peace.
Leader: Peace means love and friendship. It is the world's dream of dreams.
Response: Oh Lord, give unto the boys and girls of this land honesty of purpose and a deep desire for peace.
Leader: Peace means respect for all; the strong for the weak, the many for the few.
Peace brings comfort and happiness to nations.
Response: Oh Lord, give unto the boys and girls of this land honesty of purpose and a deep desire for peace.
Leader: Peace comes bringing rest to all who have suffered. It is like spring after winter. It brings sunshine into the lives of all.
Peace is a dream that someone dreamed would come true. God grant us the will and the courage to make it come and stay with us forever.
Response: Oh Lord, give unto the boys and girls of this land honesty of purpose and a deep desire for peace.

HYMN: "O Beautiful for Spacious Skies"

SCRIPTURE: Luke 2:40-52

STORY TALK: On some theme as, "What Are You Standing For?"

Several years ago Harry Emerson Fosdick used this theme with a group of boys and girls and brought out the following points: Everyone can represent something—it may be good or bad. People begin to stand for things at an early age. The ultimate significance of life depends upon how we use this power.

The greatness of Lincoln was in what he stood for. When we think "Lincoln" we think devotion, justice, purpose. Just as water is necessary to the earth so honesty is necessary to life. The last of us can stand for the greatest things.

Questions to ask ourselves:
What are we standing for in our *speech?*
What are we standing for in the personal quality of life?
What are we standing for in our personal ambitions?
What are we standing for in the things that matter in our daily living?

We are all like flag staffs. A flag staff may be tall or short. Its glory is not in its size but in the colors it flies. Better be a little flag staff with the right colors than a tall one with the wrong colors. We want to be able to say at the end that though we might have been straighter, taller, flag staffs, we are not ashamed of the colors we flew.

Since July 4th follows so closely upon this Sunday, emphasis upon the character, work, and ideals of our national heroes should be brought out and can easily be done with this theme.

PRAYER

HYMN: "My Country 'Tis of Thee"

COMMITMENT:
Leader: To fair play, honesty of purpose, and fine friendships.
All: I COMMIT MYSELF.
Leader: To the breaking down of barriers between myself and others.
All: I DO COMMIT MYSELF.
Leader: Amen. So be it for each of us.

Second Sunday

THEME: I WILL TRY TO HAVE EYES THAT SEE.

It is suggested that the call to worship and the responsive sentences on Peace be repeated each Sunday as an opening for the service. There is great value in the repetition of these brief sentences or some like them which the leader may prepare. The appeal increases through the repetitive process of the four or five Sundays in a given month. It is also suggested that if possible instrumental or vocal music be used at the opening of each service to help secure an attitude of reverence.

SCRIPTURE: Matthew 13:13-17

HYMNS: "Dear Lord and Father of Mankind"
"Faith of Our Fathers"
"O God, I Thank Thee for Each Sight"
"The Lord Is My Shepherd"
"Father Almighty, Bless Us"

HELPFUL MATERIAL FOR TALKS:

Eyes that *look* are common.
Eyes that *see* are rather rare.
Eyes that *look* find things not people.
Eyes that *look* find self not others.

God never wearies of hoping that we will see and when we do not, it helps to remember these lines: "God does not judge our failures as worldly people do; His failure rolls only include the souls of those who never tried."

A little Belgian girl once asked an American friend this question: "Is there any difference in your language between look and see?" How would you have answered the question?

In a little curio shop way up in Alaska, the lady thanked the little old proprietor for showing her all that he had. She has never forgotten his reply which was, "Lady, I have not shown you anything. I cannot. You looked and then you really saw, and that's what has to happen all through life as well as in a store, like this."

Tell the story of how the Pharisees looked at Peter and found him just an uncouth, common, ignorant fisherman from a little town, not worth a second glance. Jesus *saw* him, a preacher, a prophet, a leader, a world force upon which He could build. What do we see in other people?

Third Sunday

THEME: I WILL TRY TO HAVE EARS THAT HEAR.

SCRIPTURE: Matthew 13:18-23

Connection should be made between this scripture lesson and the one for the preceding Sunday.

HYMNS: "Father in Heaven Who Lovest All"
"Father, Lead Me Day by Day"
"Jesus Lover of My Soul"
"O Master, Let Me Walk with Thee"

HELPFUL MATERIAL FOR TALKS:

An old Hindu once said that many Americans are poor listeners. Do you really *hear* what *others* say?

"Selfishness is deaf and blind."

"We go juggernauting along through the day playing noisily upon the heart strings of friends and strangers, quite unaware of the bruises and discords that we leave behind us—just because we do not look and listen."

Have you ever thought of the high, white and black sign seen at many country R. R. tracks: "Stop! Look! Listen!" Apply it to your own life.

"Oh Father God
Be thou this day
In my head and in my understanding,
In my eyes and in my looking,
In my mouth and in my speaking."
—*Old English prayer.*

Fourth Sunday

THEME: I WILL TRY NEVER TO BE A "MIGHT-HAVE-BEEN."

SCRIPTURE: "—and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2: 28-29.

HYMNS: "I Need Thee Every Hour"
"Just as I am, Thine Own to Be"
"I Would Be True"
"God Is Love"

HELPFUL MATERIAL FOR TALKS:

Tell briefly the story of J. M. Barrie's play, "Dear Brutus," showing how easy it is to become a "might-have-been" unless we learn to put our dreams into actions. There is an endurance test necessary for all we do. St. Francis of Assissi had such endurance. In the midst of seeming impossibility he said these words, "The way to build a church is to build it." The chapel at Assissi in Italy is proof that he made good his words. The way to do anything is to *do* it, and stay by it till it is finished. This was Jesus' way, as shown by incident after incident in his life.

"To strive, to seek, to find, but not to yield."

The story of the Rich Young Ruler.

Apply everything said to the ideal of peace showing how what each of us *is* as a person, and does in daily work, helps or hinders the peace ideal.

Fifth Sunday

THEME: I WILL STRIVE FOR COURAGE TO DO AND DARE.

SCRIPTURE: Matthew 10:39-42. Psalm 23

HYMNS: "O Master, Let Me Walk with Thee"
"I've Found a Friend"
"Forward Through the Ages"
"Who Is on the Lord's Side?"
"I Need Thee Every Hour"

HELPFUL MATERIAL FOR TALKS:

Are you a "crowd" boy or girl or dare you stand by yourself for what you think is right?

"The Things That Haven't Been Done Before"
The things that haven't been done before.
Those are the things to try.
Columbus dreamed of an unknown shore,
At the rim of the far-flung sky.
And his heart was bold and his faith was strong,
As he ventured in dangers new,
And he paid no heed to the jeering throng,
Or the fears of the doubting crew.

The many will follow the beaten track
With guide posts along the way.
They live and have for ages back
With a chart for every day.
Someone has told them it's safe to go
On the road he has traveled o'er,
And all that they ever strive to know
Are the things that were known before.

The things that haven't been done before
Are the tasks worth while today.
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of the doubting crew,
Or dare you, whether you win or fail,
Strike out for the goal that's new?
—*Author Unknown*

Make clear through all talks that we must all be courageous and unafraid in an attitude toward peace.

SENIOR DEPARTMENT

Theme: Building for Finer Comradeship

Aim: To help Seniors understand and practice the true meaning of peace in some of the daily tasks which they face and to help them to see that peace is dependent upon individual effort and interest.

First Sunday

THEME: THE SPIRIT OF FRIENDLINESS —A BUILDING STONE TO PEACE.

MUSIC PRELUDE:

CALL TO WORSHIP:

God the Father loving
Calls our love to grow
Ever wider, deeper
That the world may know
Every barrier broken
By love's firm, sweet sway
Grant to us Our Father
Vision true—this day.

RESPONSIVE READING:

Leader: Peace means the beginning of a new world in which all nations shall be friends. It means joy to the world.
Response: Oh Lord, give unto thy people the understanding and blessing of peace.
Leader: Peace means love and friendship. It is the world's dream of dreams.
Response: Oh, Lord give unto thy people the understanding and blessing of peace.
Leader: Peace means respect for all; the strong for weak, the many for the few. Peace brings comfort and happiness to nations.
Response: Oh Lord, give unto thy people the understand and blessing of peace.
Leader: Peace comes bringing rest to all who have suffered. It is like spring after winter. It brings sunshine into the lives of all. Peace is a dream that someone dreamed would come true. God grant us the will and the courage to make it come and stay with us forever.
Response: Oh Lord, give unto thy people vision true this day that the blessing of peace may become a reality with them.

HYMN: "God Bless Our Native Land"
SCRIPTURE: Deuteronomy 28:3, 6; Psalm 33:12
Leader: Pray for the peace of our country.
Response: We pray for the peace of the country we love.
Leader: Pray for wisdom and justice in our land.
Response: We pray that wisdom and justice may prevail.
PRAYER: Lord's Prayer.
HYMN RESPONSE: Tune, "America," (chord only, sung softly)

Lord of all Truth and Right.
In whom alone is might,
On thee we call.
Do thou our Country bless,
With peace and righteousness,
May we all wrongs redress,
God bless us all.

BRIEF TALK: The need for a growing spirit of friendliness among nations and the responsibility among youth for clear vision through a knowledge and understanding of Jesus Christ.
HYMN: "O Beautiful for Spacious Skies"

Services for the Remaining Sundays

The Themes as already given are:
Second Sunday: *A Sense of Togetherness*
Third Sunday: *Loving Service*
Fourth Sunday: *Loyalty*
Fifth Sunday: *Trust*

In all services it is suggested that a music prelude be used for an opening and that the same call to worship and responsive reading on Peace b repeated. Such repetition has goo results with a group and can be mad very impressive.

Short story talks (5 minutes i length) on the above topics or o something akin to them are recom mended. Material for these can b found in any good biographical col lection: in *Hero Tales from Missio Lands* by Nairne and Shepherd, i current magazine material. Eac talk should include some emphasis o the contribution of these differen "Building Stones."

SCRIPTURE READINGS:
Psalms 125 and 133
Psalm 117
Psalm 96
Psalm 46

SUGGESTED HYMNS:
"Faith of Our Fathers"
"Where Cross the Crowded Ways o Life"
"Lead on, O King Eternal"
"Take My Life and Let It Be"
"Father in Heaven Who Lovest All"
"Thou Lord of Hosts, Whose Guid ing Hand"

Quotations:
"One loving spirit *sets* another on fire

"Friendship is a *circle*—the center of whic is God"

"Work is love made *visible*"

"No man is born into this world whose wor is not born with him."

From hand to hand, from heart to heart
Let each to all some gift impart,
Joy for sadness, peace for strife
Each sharing in the common life.

From east to west, from shore to shore
Let justice grow from more to more.
Let all fears and hatreds cease,
Then lo! the longed-for day of Peace.

RESPONSIVE PRAYER AND READING:
Leader: O God, thou art life Abur dant,
All: BREATHE INTO US THE SPIRI THAT NEVER DIES.
Leader: Thou, who are Perfect Ju tice.
All: MAKE US TO DEAL UPRIGHTL WITH ALL PEOPLE.
Leader: Thou, who art all Joy an Love,
All: MAKE US GLAD IN EAC OTHER.

HYMN: "Father in Heaven, Wh Lovest All."
SCRIPTURE
MUSIC: Vocal or instrumental sele tion.
TALK: By minister or leader on sul ject: "Where do I live?"

Try to have seniors face such questions a What is the size of my world? What am doing to widen it? What is at the cent of my world? Have I a purpose? If s what kind is it?

It is by growing that we widen the rea of our love, and we grow through a knowled of God. Some one once said to Jesus, "Sh me the way to God," and he answered, "I a the way."

PRAYER:
Oh, Holy Jesus,
Most merciful Redeemer,
Friend and brother,
May I know Thee more clearly,
Love Thee more dearly
And follow Thee more nearly. *Am*

HYMN: "O, Master, Let Me Walk wi Thee"
BENEDICTION: May the Lord bless y and keep you and give you of h peace. *Amen.*

YOUNG PEOPLE'S DEPARTMENT

heme: Building for World Brotherhood and Peace

im: To help bring to young people a stronger consciousness of their responsibility for creative thought and constructive action along the line of world brotherhood and peace.

First Sunday

HEME: OUR CONTRIBUTION AS A NATION
(This theme is placed first on account of this being the week of July 4th)
USIC PRELUDE: (Vocal or instrumental)
ALL TO WORSHIP: (See programs for Seniors)
ESPONSIVE READING: (See programs for Seniors)
YMN: "Our Father's God, from Out Whose Hand"
ITANY OF THANKS:

For the days that came from Thee,
Hours that entered silently,
Fashioned so exquisitely—
GOD OF ALL, WE THANK THEE.

Unforgotten sky and hills,
Little roads that sunlight fills,
Joy that loveliness fulfills—
GOD OF ALL, WE THANK THEE.

Wonder in the common street,
Worn by passing, weary feet,
Silent tumult in each heart beat—
GOD OF ALL, WE THANK THEE.

Builders of our city tall,
Hearing in their work Thy call,
Dreaming dreams of life for all—
GOD OF ALL, WE THANK THEE.

Human love that frees from greed,
Lessening all human need,
Voicing Thee in daily deed—
GOD OF ALL, WE THANK THEE.

CRIPTURE READING: Matthew 7:1-20
USIC: (Vocal or Instrumental solo or Selection by the Choir)
BRIEF TALK on some subject such as:
"Patriotism is not enough: I must have no hatred or bitterness toward any one." Said by Edith Cavell just before her execution.

"Peace will bring to that nation which dares to stand for it something finer than gold."

PRAYER
HYMN: "Battle Hymn of the Republic of God"
The new setting for an old melody by O. Huckel is to be found in the March issue of the *Journal*, p. 34.
BENEDICTION:

The Lord bless you and keep you,
The Lord make his face to shine upon you and be gracious unto you,
The Lord lift up the light of his countenance upon you, and give you peace. *Amen.*

Services for the Remaining Sundays

The themes as already given are:
Second Sunday: *Our Responsibility for Sharing*
Third Sunday: *Our Dependence upon One Another*
Fourth Sunday: *The Love that Serves*
Fifth Sunday: *That we may all be One*
The use of some music prelude for opening of all services is advocated. Repetition of the call to worship and the responsive reading on Peace given in the first Sunday service is suggested. Some one of the group might be urged to write another call to worship which would be particularly suited to the needs of the group.
The emphases of the month give ample scope for stimulating, thought-provoking talks by men and women interested in helping youth to gain a clear, more Christlike vision of a better world and of ways by which to bring their ideals into reality.
SCRIPTURE READINGS:
Matthew 6:19-34
Luke 12:18-21
Luke 15:1-10
John 10:14-18
HYMNS:
"Onward Christian Workers" (new setting by Oliver Huckel; see March *Journal*, p. 33)
"In Christ There Is No East or West"
"Forward Through the Ages"
"O Master, Let Me Walk With Thee"
"I Need Thee Every Hour"
"The King of Love My Shepherd Is"
"God Is Love"
QUOTATIONS:

"Peace is not mere cessation from war. It is the creating within ourselves of an attitude of mind towards real living, the creation of something finer than we have yet glimpsed."

"Peace should be made with all mankind. It should be our care not only to make peace, but to maintain it. But this will never be until we are persuaded that quiet is better than disturbance, justice than injustice, the care of our own than grasping at what belongs to others."

Theme for August: Race Relations

Text: "God had made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26.
SPECIAL THEME FOR INTERMEDIATES: "THE WAY OF FRIENDSHIP"
First Sunday: *Who is my neighbor?*
Second Sunday: *Being a friendly citizen in my community*
Third Sunday: *Being a friendly citizen in my home*
Fourth Sunday: *Being a Friend to God*
SPECIAL THEME FOR SENIORS: "LIVING TOGETHER"
First Sunday: *Where do I live?*
Second Sunday: *How do I live?*
Third Sunday: *What do I live?*
Fourth Sunday: *Why do I live?*
SPECIAL THEME FOR YOUNG PEOPLE: "BROTHERHOOD AND SERVICE"
First Sunday: *The Human Need for Brotherhood*
Second Sunday: *Cooperation in Thought and Deed*
Third Sunday: *Cooperation in Work*
Fourth Sunday: *Brotherly Love*

AUGUST PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

INTERMEDIATE DEPARTMENT

Theme: The Way of Friendship

im: To help boys and girls of this age understand and practice the real meaning of a "friendly spirit," not only to those for whom they naturally care, but for boys and girls of other races and of another color.

First Sunday

HEME: WHO IS MY NEIGHBOR?
RELUDE: Soft music, either vocal or instrumental, to provide a spirit of worship.
ALL TO WORSHIP
Leader:
We send our love to every land—
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their homeland be!
O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man
And thus our Christ acclaim.
ast stanza of "A Hymn to Peace," by Ernest Allen, November, 1927, *Journal*, p. 8.)
ESPONSIVE READING:
Leader: In the spirit of a better understanding of boys and girls who seem "different" from ourselves.
All: We worship this morning.
Leader: With the determination to be better "neighbors" from henceforth.
All: We worship this morning.
Leader: In the spirit of Him to whom all men are brothers.
All: We do ask thy blessing upon us.
HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"
SCRIPTURE: The Story of the Good Samaritan, Luke 10:30-36
PRAYER:

We thank thee, our Father, for this land of ours. We thank thee for its beauty, but most of all we thank thee, Father, for the liberty and justice for which it stands. May we realize that by being honest and true and by doing our work as well as we can, we serve our country best. We thank thee for all the noble people who have helped to make our nation great and we thank thee for the humble folk who help to keep its ideals true.
God bless our President and all who lead; bless every one who calls this land his home.
We pray for girls and boys who have come from other lands. We thank thee for many beautiful thoughts and ideals which they have brought us. May we, by many kindnesses, make them glad they are here. *Amen.*

HYMN: "O Beautiful for Spacious Skies"
TALK:
Five minute story-talk with story of the Good Samaritan as a background. Show how certain modern men and women have been "good neighbors."
HYMN: "The House of Brotherhood"
BENEDICTION: The Lord bless you and keep you and give you peace. Amen.

Services for the Remainder of the Month

The themes as already given, are:
Second Sunday: *Being a friendly citizen in my community*
Third Sunday: *Being a friendly citizen in my home*
Fourth Sunday: *Being a friend to God*
It is suggested that the same call to worship and responsive reading be used each Sunday unless the leader and group care to create one for themselves, which may seem more fitting.
SCRIPTURE READINGS:
Mark 12:28-34
Proverbs 6:20-23; Colossians 3:20
Matthew 6:21-27

STORY TALKS:

Second Sunday: Empasis on the work of a woman like Jane Addams, who has proved herself through her work at Hull House, Chicago, a truly "friendly citizen" in her community. Or the story of Florence Nightingale could also be used.

Third Sunday: Emphasize the Spirit of Helpfulness in the home which makes for good citizenship. Remind girls and boys that "Parents are People."

Fourth Sunday: Use the charming story by Frederick Hall, "The Boy with the Lunch," to be found in *A Voice in the Night and Other Stories*, Sunday School Times Company, Philadelphia.

QUOTATIONS:

"America is a land of but one people, gathered from many countries. Whatever the reason for their coming, each brought his gift —Irish, Scotch, and English, Dutch, Italian, German, Greek, and French, Spaniard, Russian, Norse, Japanese, Negro, Chinese. All have come bearing gifts, and have laid them on the altar of America.

"All brought music; all brought their poetry, songs and ballads. All brought art, and skillful handicraft—painting, sculpture, basketry. Then too, each brought some homely thing—a favorite tree or flower, a style in cookery, or a costume. They brought eager hands with which to work, minds which could think, and loyal, eager hearts.

"At the altar of America we have pledged our loyalty to a single flag. We would show the world how much of good may be gathered from all countries, and how solid in its strength, how wise, how lasting is the life a people who are one—for the people are the makers of the flag."

"If all the girls and boys in the world would join hands, all around the sea—they would make a ring.

If all the people in the world were sailors with their ships, they would make a bridge over the waters. Well then,—One could make a ring right around the world, if all the people in the world would join hands." (Written by a little Belgian girl.)

And Jesus said—"Are not all of these my brothers and sisters?"

Christ came to show us not what God *is*, but what man should *be*. "I live and Christ liveth in me."

"O brother man, fold to thy heart thy brother;
Where pity dwells, the God of peace is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

"Follow with reverent steps the great example,
Of him whose holy work was 'doing good,'
So shall the wide earth seem our Father's temple
Each loving heart a psalm of gratitude."
—*Whittier.*

HYMNS: "In Christ there is no East or West"
"Send Down Thy Truth, O God"
"For the Beauty of the Earth"
"Thy Kingdom Come, O Lord"
"Take My Life, and Let It Be"
"O Ye Who Dare Go Forth With God"

SENIOR DEPARTMENT

THEME: Living Together.

Aim: To help youth of this age face squarely some of the practical, everyday issues in school, church, and community in connection with the so-called "race question."

First Sunday

THEME: WHERE DO I LIVE?

PRELUDE: Soft music, vocal or instrumental, to provide a spirit of worship.

CALL TO WORSHIP: To be read by the leader or in unison, or sung by the choir—Tune, "Old Hundred."

Services for the Remainder of the Month

The themes as already given are:
Second Sunday: *How do I live?*
Third Sunday: *What do I live?*
Fourth Sunday: *Why do I live?*

It is suggested that the call to worship and responsive reading given for the first Sunday be repeated each Sunday, unless the group or leader work out others.

SUGGESTIONS FOR TALKS:

The four questions which form the four emphases for August offer excellent opportunity for a series of straightforward talks to seniors by some one who will handle them as a whole.

Margaret Slattery's story of the Sand artists at Atlantic City is good illustrative material. So many of the artists who make pictures in the sand, she once noticed, used such cheap things as copy. Finally, she found one who had modelled in the sand the Lion of Lucerne. As she says, "It matters tremendously what kind of things we copy. The way we live depends to some extent upon what we 'copy.'"

"The Good Teacher" by Henry Van Dyke, is an excellent poem to use. (Found in *Poems of the Outdoors.*)

Behold, I stand at the door and knock; if any man hear my voice and openeth the door, I will come in to him. Rev. III: 20.

"Let the following be your watchwords,
He who hurts another, harms himself;
He who helps another, helps himself."
—*Tolstoi.*

The following meditation on "Myself" might well be used as a meditation, or as the basis for a talk. Copies might be made and given all seniors.

"Myself"
(*Meditation*)

My days are filled with many things. The feeling of hurry is ever upon me. I try to keep up with myself but the morrow finds me desiring more time to pursue myself.

I do not know myself. I catch glimpses of myself hurrying hither and yon. I have a feeling of fear that I am not going to find myself.

My calendar tells me it is Spring time. My heart whispers meditation and prayer.

Self knowledge is understanding. I will know myself. I will enter into my inner self and see what is hiding there. I will open the door of my understanding and lighten the shadowed places. I will analyze my possessions and seek to increase their usefulness. *I will know myself.*

Self Control is strength. I will control myself. I will steady and index my thinking, chasten my bent to perverseness and strengthen my saner desires. I will demand of myself progress—attainment, contentment and an ever-increasing portion of service. *I will control myself.*

Self Reverence is Divine. I will reverence myself. My impressions of yesterday become my expressions of today. My thoughts entertained yesterday become my spoken words of today. My doubts indulged in yesterday become my doubts realized today. I will keep myself from destructive infringements. I will hold sacred the Divine torch that has been placed in my keeping. I will reflect its light as I journey along. I will strengthen its rays ever knowing it leadeth me back to my Father's Own Heart. *I will reverence myself.*

SCRIPTURE READINGS:
Luke 12:40-44
Luke 16:10-14
John 11:24-30

HYMNS: "What a Friend We Have in Jesus"
"Jesus, Lover of My Soul"
"O Love That Will Not Let Me Go"
"He Leadeth Me"
"Lead On, O King Eternal"
"O Master, Let Me Walk with Thee"
"Dear Lord and Father of Mankind"

YOUNG PEOPLE'S DEPARTMENT

Theme: Brotherhood and Service

Aim: This age has made it possible—almost inevitable—that young people shall undergo swift, varied, kaleidoscopic experiences. Their contacts and relationships are wider and often more superficial than those of previous generations. If they are to learn self-control and self-reverence in the highest sense they must be helped to value and long for foundations of thought and action which shall be Christian. This is the task of a young people's department today.

First Sunday

THEME: THE HUMAN NEED FOR BROTHERHOOD

PRELUDE: Instrumental or vocal selection appropriate to theme.

CALL TO WORSHIP:

Blind and stumbling,
Weak and thoughtless,
Selfish and inadequate are these hearts of ours,
O our Master;
But with all our faithlessness
Thou lovest us.

Response:

True love is born and exists
In a realm beyond this world—
In God himself,
In God, and in God alone,
When our souls are silent before him

HYMN: "The Lord is in His Holy Temple"

LITANY: to be read by leader and congregation alternately:

Jesus, who didst touch the leper,
Deliver us from antipathies.

Who didst eat with them who washed not before meat,
Deliver us from fastidiousness.

Who didst condone inhospitality,
Deliver us from affront taking.

Who wouldst not promise the right hand or the left
Deliver us from favoritism.

Who having called didst recall Peter,
Deliver us from soreness.

Who didst love active Martha and contemplative Mary,
Deliver us from respect of persons.

Deliver us while it is called today
Thou who givest today.
And promisest not tomorrow. *Amen.*

PRAYER:

God, our Father, help us to rise above any pride in race, to see beneath the color of skin, to fathom squarely our antipathies and our prejudices and to overcome them. Grant that we may hear in all things thy voice which speaks the common language of love to the hearts of men. *Amen.*

HYMN: "Forward Through the Ages"

TALK: On some such topic as "Our Prejudices—why and how do they come?"

HYMN: "Where Cross the Crowded Ways of Life"

BENEDICTION:

May the Giver of Gifts give unto you, to which is good and that which is true, the to stand and the courage to do, A heart that sing the whole day through, whether the be gray or blue—May the Giver of Gifts these to you."

(This has been set to music by Geo. Blake Little and may be obtained from him—83—Palo Alto, California. Price 20 cents copy.)

Services for the Remainder of the Month

The themes as already given are:
Second Sunday: *Cooperation in Thought and Deed*
Third Sunday: *Cooperation in Work*
Fourth Sunday: *Brotherly Love*

SCRIPTURE READINGS:
Mark 9:34-38
Luke 6:39-49
Luke 10:25-42

QUOTATIONS AND SUGGESTIONS FOR TALKS:

The following quotations might well form the basis for a series of talks:

"Cast forth thy act, thy word, into the ever-loving, ever-living universe—it is a seed grain that cannot die."—*Carlyle.*

"Cooperation means so to conduct yourself that others can work with you."

"You can take nothing greater to the world than the impress and reflection of the love of God upon your own character. This is the universal language."—*Henry Drummond.*

"A man who looks toward the light sees no shadow, a man who walks toward the light leaves darkness behind him."—*Armory.*

Principles of living which make for Brotherhood and Service:
Every human soul has eternal worth.
Perfect love casteth out fear.
In God there is no darkness.
The love and light of God may dwell in every man.
The high goal of human effort is beyond and above self.

HYMNS:
"O Master, Let Me Walk with Thee"
"Where He Leads Me I Will Follow"
"Awake My Soul, Stretch Every Nerve"
"Dear Lord and Father of Mankind"
"God Moves in a Mysterious Way"
"The King of Love My Shepherd Is"
"God Is Love"
"Immortal Love, Forever Full"

ADULT DEPARTMENT PROGRAMS FOR JULY

*By Miles B. Fisher**

THEME FOR JULY: EDUCATION FOR PEACE AND WORLD FRIENDSHIP

Worship being an act expressive of feeling toward God, pictures are potent. They appeal to the sense of beauty, they are symbolic, they are interpreted by each one's own experience. "The Old Homestead," "Breaking Home Ties," "Washington Crossing the Delaware," "Abraham Lincoln," "The Storm," "Over The Top," "The Cradle," "Lost Sheep," "The Helping Hand," "The Roman Forum"—these all arrest attention and release feelings easily at the service of worship. If therefore a leader of the adult department can bring from home or the public library art of real quality and have the pictures appropriately displayed, it will go far to secure the desired end. The object of the service may fitly be to furnish expression for aroused feelings of sympathy, of service, of gratitude, of aspiration, of thankfulness, of adoration, of devotion, of sacrifice, of generosity. Sometimes a picture will make its own unescapable contribution, sometimes a well chosen comment will insure its desired message. Care in its display will be well repaid. Do not hang it against a pile of books, nor hang it on a blackboard, nor hold it head high turning it this way and that. Rather hang it upon a pleated backing of dark plush, or other soft texture and rich color, or put it temporarily into an available picture frame. Such accessories and a hooded electric light will be a good investment. Such a good picture will speak during the entire service. Do not think pictures appropriate to children only, a great mistake. More pictures speak more things to adults than they possibly can to children. Send for catalogues of pictures from The Colonial Art Co., Oklahoma City; Perry Pictures Co., Malden, Massachusetts; Geo. P. Brown & Co., Beverly, Mass.; W. A. Wilde Co., Boston.

First Sunday: Thanks For Patriotic Forefathers

MUSIC: "Minuet in G," Beethoven, for either piano solo or violin and piano; or, Le Cygne (The Swan), Saint Saens, in various arrangements.

HYMNS: "Mine Eyes Have Seen The Glory"
"O Beautiful My Country"
"My Country 'Tis Of Thee"

SCRIPTURE: Hebrews 11:32-40

ITEMS OF REFERENCE:

"There were only 102 of the Pilgrims. Of this number a fair proportion were hangers on, trouble makers, adventurers, but there were 41 who signed the compact in the *Mayflower*, men of such sturdy fibre, courage, and resourcefulness, religious faith and solid sense that they have permeated an entire nation with their ideals."—*Christian Leader*, December 3, 1927.

"Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. . . Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—*George Washington.*

"Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!"—*Patrick Henry.*

"I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch *and I will be heard.*"—*Wm. Lloyd Garrison.*

"I know that there is a God and that he hates injustice and slavery. I see the storm coming and I know that his hand is in it. If he has a place and work for me and I think he has, I believe I am ready. I am nothing, but truth is everything. I know that I am right because I know that liberty is right, for Christ teaches it. I have told them that a house divided against itself cannot stand, and God and reason say the same, and they will find it so. I may not see the end; but it will come and I shall be vindicated; and these men will find that they have not read their Bible aright."—*Abraham Lincoln.*

PRAYER: Thanks for an inheritance for which we can take no credit, to which we can add no lustre, but upon which we can heap ignominy by recreant cowardice, selfishness or indifference to our father's ideals. Pray for their spirit, their vision, their daring.

Second Sunday: For Blessings of God Upon All People

MUSIC: Piano, "Cavatina," Raff, or, "Chanson Populaire," Op. 85 No. 5, Moszkowski, or Hymn tune "Commonwealth."

HYMNS: "When Wilt Thou Save The People?"
"Where Cross The Crowded Ways of Life"
"Bringing In The Sheaves"

SCRIPTURE: Jonah 3: 1-10

COMMENT:

Our worship will root in consciousness that the lines have fallen unto us in pleasant places, in desire that other peoples may have no less privileges. Recall that a person may measure his true culture whether primitive, pagan or Christian by the comprehensiveness of his active goodwill. The lowest is concerned sacrificially for his family alone. Higher cultures will take in the tribe or one's country. The Christian must embrace all mankind or betray such deficient culture as would well-nigh forbid him the name of Christ.

PRAYER: Ask grace to know the meaning of "Our Father." Pray for indomitable, creative good will toward other races. That in appreciative cooperation we may make our best available to all peoples.

Third Sunday: Recognition of Our Debt to Other Lands

It is suggested that a part or all of the service for World's Sunday School Day, which is on page 21 of this issue, be used on this Sunday, July 15.

MUSIC: Piano, "Berceuse" from "Jocelyn," Godard; or, "From Foreign Parts—Germany," Moszkowski.

HYMNS: "Master No Offering Costly And Sweet"
"I Love To Tell The Story"
"For All The Saints"

SCRIPTURE: Isaiah 2:1-4

COMMENT: How Rome carried the gospel, learning and law to Gaul, Britain, the Teutons and the Celts. To Switzerland we owe the "Red Cross," to France anaesthesia, to Germany scholarship and music, to the Negro cheerful patience, to England basic elements of civilization in law, language and character.

PRAY: that if gratitude be "a lively sense of favors yet to be received" we be grateful for incalculable blessings from other people. That we may cultivate quickness to detect boons from others and consequent appreciation. Deliverance from false pride that would glory in smug self-sufficiency. A self-made man (and nation as well, is at once a fiction and a fool.

Fourth Sunday: Prayer For Resolute Good Will

MUSIC: Piano, "Souvenir," Drdla; or, "Posthumous Nocturn in C# Minor," Chopin; or, Hymn tune "Last Hope."

HYMNS: "Come Kingdom Of Our God"
"Work For The Night Is Coming"
"O Master, Let Me Walk With Thee"

SCRIPTURE: Luke 6:27-35

*Rev. Miles B. Fisher is Associate Pastor and Director of Religious Education, First Congregational Church, Berkeley, California.

ILLUSTRATION: Booker T. Washington once said, "I will not let any man debase me by making me hate him."

Recall the happy result of resolute good will that settled the fisheries dispute by arbitration with Great Britain. John Hay, our great Secretary of State, returned the Boxer indemnity to China, a show of international good will never known before. Resolute nationalism is, unhappily, all but universal in history rather than good will.

PRAYER: When ye pray forgive. When thou bringest thy gift to the altar and rememberest that any man hath aught against thee, leave thy gift, go, be reconciled. Pray for the spirit of conciliation whether we be sinned against or sinning. Pray for grace to remove all bitterness and the roots of it. Be grateful for parents whose good will and faith in us could not be daunted.

Fifth Sunday: Wisdom and Will to International Cooperation

MUSIC: Piano, "To A Wild Rose," MacDowell; "Melody In F," Rubenstein; or, Vocal Solo, "Repent Ye," John Prindle Scott.

HYMNS: "These Things Shall Be, A Loftier Race"
"God Bless Our Native Land"
"O Beautiful For Spacious Skies"

SCRIPTURE: Romans 15:1-3

REFLECTIONS: No one wants war. The purpose against it springs eithe from fear of its ruinous consequence or from good will. In either cas the necessity is urgent for appropri ate machinery ahead of time s that any misunderstanding may b readily handled at start. When pop ular passions are once aroused, it i too late to contrive peaceful terms Note progress to date, at The Hagu at Geneva.

PRAYER: For national humility an teachableness; for sincere nation effort to find place with other na tions in every effort to cooperate i the prevention of war, and the ac vancement of great human ente prises.

ADULT DEPARTMENT PROGRAMS FOR AUGUST

THEME FOR AUGUST: GOD AND NATURE

First Sunday: Adoration of Beautiful Nature's God

MUSIC: Piano, "Spring Song," Mendelssohn; "Moonlight On The Lagoon," Friml; or Hymn Tune "Azmon" ("O For A Thousand Tongues")

HYMNS: "Lord Of All Being"
"Summer Suns Are Glowing"
"Upward Where The Stars Are Burning"

SCRIPTURE: Job 38: 1-7, 31-38

Have someone read Wordsworth's "The Daffodils" and Sidney Lanier's "The Marshes Of Glynn," the eight lines beginning: "As the marsh hen secretly builds on the watery sod," and any other beautiful nature poem; or, John Muir's *The Mountains Of California,* Chapter VII, Section, Hanging Meadows, one paragraph, page 136 (Century Co., 1913)

PRAY: for a child-like sensitiveness to simple joys of the cool brook, the grass and wild flowers, to bird songs and to sunsets. Pray an adoring prayer to such a God as could plan and perform such lovely marvels, and could make us to appreciate them.

Second Sunday: The God of Patient Processes

MUSIC: Piano, "Rural Sketches," Nevin; or, Tune, "Laudes Domini" ("When Morning Gilds The Skies")

HYMNS: "High In The Heavens Eternal God"
"When Morning Gilds The Skies"
"We Thank Thee Lord For This Fair Earth"
"There's A Wideness In God's Mercy"

SCRIPTURE: Genesis 2:4-10

It is apparent now through what millions of years the earth has been coming to its present state, how long shall we say of the universe! Poems warm with reverential feeling and in picture form are more suitable for worship than a scientific disquisition.

READ: Milton's song for St. Cecelia's Day, first fifteen lines, beginning, "From Harmony, from heavenly Harmony," and "Each in his own tongue," by William Herbert Carruth, beginning:

"A fire-mist and a planet,
A crystal and a cell,
A jelly fish and a saurian
And caves where the cave men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution
And others call it God."

The reverent and vivid pen of John Muir furnishes countless readings. Use from his *The Mountains of California* three paragraphs in Chapter 1, page 16, beginning, "Toward the close . . ."

PRAY: for the gift of patience to let God's ways work in the hearts of men and in society, in our lives and in our children.

Third Sunday: Gratitude That We May be Workers *Wit* God

MUSIC: Piano, "Twilight Memories," Nevin; Pastoral Symphony from the Messiah, solo for either the oboe (th original instrumentation), the clar net or the violin; or, piano, hym tune, "Autumn."

HYMN: "With Happy Voices Singing
"Once More The Liberal Yea Laughs Out"
"Fairest Lord Jesus"
"As The Sun Doth Daily Rise"

SCRIPTURE: Romans 8:12-19

BE REMINDED how man has draine swamps, watered deserts, carried th seeds of one region to another fa distant, in these ways immensely e tending the earth's productivity an beauty. Recall the wizardry of me like Luther Burbank in developin by selection and hybridizing marve ous new varieties of plants. Tell some transformation of an unlove yard into a garden spot, by pla patience, and hard work.

PRAY: in gratitude that God has n finished things but has given us chance to impress the world wi beauty and new usefulness. That we work it may be written of us "an God saw that it was good."

Vacation

IT seems to me I'd like to go
Where the bells don't ring nor whistles blow,
Nor the clocks don't strike nor gongs don't sound,
And I'd have stillness all around.
Not real stillness, but just the trees'
Low whispering, or the hum of bees,
Or brook's faint bubbling over stones,
In strangely, softly, tangled tones.
Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue;
And, say, how does it seem to you?

—Eugene Field.

Fourth Sunday: For Health And Poi In Nature's Companionship

MUSIC: Piano, "Now It Is Evening Turner; "O Rest In The Lord," A solo from *Elijah,* Mendelssohn; Hymn tune, "Louvan."

HYMNS: "Mighty God While Ang Bless Thee"
"Still, Still With Thee While Pur Morning Breaketh"
"God Is Love, By Him Upholden"
"Far Out On The Desolate Billo

SCRIPTURE: Luke 9:28-36

READ: Sidney Lanier's "Ballad Of T Trees," beginning "Into the Woo My Master Went." Nature minist to the heart that seeks it. In h mighty moods nature does but int sify the spirit of her denizens, t Swiss were made rugged and bo the Kurds of Asia Minor hardy a cruel, the Dutch resourceful a courageous. Seek the open then an hour or for a month carrying your heart the pattern of the thi to be intensified.

PRAYER: Thanks for the healing lov ness of simple things, of wild flowe spreading trees, the idle flight of b terflies; thanks that these ministr are withheld from none, on des on sea, on a grassy lea.

JULY PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Glenn McRae**

The theme suggested for July is World Friendship. This theme is timely for this month, for the nation's celebration of Independence Day may evoke many expressions of a narrow patriotism that limits friendship by race or nation. Let the assembly programs for July speak for the Christian ideal of universal brotherhood.

Well-prepared talks by young people may be made a feature of these programs. Every group should have a special part as opportunity affords. The Scripture, hymns, and prayer should enlist all.

No material is suggested for July 15, World's Sunday School Day. The program prepared by the World's Sunday School Association, found on page 21 of this issue of the *Journal* should be used or modified to fit the type program suggested below. The object of this program is to give every Sunday school fellowship with the World's Tenth Sunday School Convention in session at Los Angeles.

Type Program

OPENING HYMN: (One stanza)
ANNOUNCEMENTS
CALL TO WORSHIP: (Use every Sunday.)
Sing the first stanza of "Worship the Lord in the Beauty of Holiness," or use the following:

Leader: Be still and know that I am God; I will be exalted among the nations; I will be exalted in the earth.

School: The Lord is in his holy temple; let all the earth keep silence before him.

HYMN
SCRIPTURE
TALK
PRAYER: (In unison, use every Sunday)

Our Father, help us to put out of our lives everything that mars our friendships. Help us to be friends to all—to the companions of our daily lives, the strangers in our midst, and the peoples in other lands. And may we always have as our friend the great Friend of us all. Amen.

QUIET MUSIC for march to classes.

First Sunday

THEME: JESUS, FRIEND OF MAN
HYMNS:
"What a Friend"
"Jesus, Thou Divine Companion"
"Teach Us, O Lord, True Brotherhood"
"Jesus, Friend of Little Children" (This may be sung by the children as their contribution to the program.)
SCRIPTURE:
Matt. 11:19
Luke 7:34; 7:36-50; 15; John 4:5-14
TALK:

There should be presented the incidents in Jesus' ministry which indicate his friendship for the outcast, the sinner, the sick and the unfortunate.

Second Sunday

THEME: THE STRANGER WITHIN OUR GATES
HYMNS:
"O Beautiful for Spacious Skies"
"In Christ There is No East or West"
"Where Cross the Crowded Ways of Life"
"Where Thy Heart with Joy O'erflowing"
"O Brother Man, Fold to Thy Heart"
"Not Alone for Mighty Empire"
SCRIPTURE:
Luke 10:25-37
TALK:

The story of some man like Edward Steiner may be told. The achievements of the Negro race, who constitute one tenth of our population, may be outlined. Any phase of the immigrant question in its claims to our sympathies may be the subject of this talk.

Third Sunday

THEME: THY KINGDOM COME

Use the program suggested by the World's Sunday School Association, see page 21. The talk for this day should set forth the development of the Sunday-school movement, indicate the meaning of the World's Sunday School Convention with its delegates from over the world, and show its significance for the bringing in of the Kingdom of God.

Fourth Sunday

THEME: FRIENDS IN OTHER LANDS
HYMNS:
"Forward Through the Ages"
"These Things Shall Be"
"Hear, Hear, O Ye Nations"
"Hail to the Brightness"
"Christ for the World We Sing"
SCRIPTURE:
Matt. 28:19-20
Mark 16:15-20
Acts 1:8
TALK:

This may be an appreciation of some people such as the Chinese, or it may set forth the need for world friendship.

Fifth Sunday

THEME: MAKING FRIENDS

Hymns and Scriptures may be selected from those listed above.

TALK:

This talk should focalize the programs of the month upon the possibility of promoting world friendship. Plans should be outlined for making friendly contacts with some "stranger" in the community, or if this is impossible, indicate how world friendship may be cultivated through mission study and giving.

AUGUST PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

Since August is a month when thought should be given to recruiting the Sunday-school forces for the fall, the general theme of "Enlistment" is suggested. The type program for July may be used, omitting the unison prayer. The talks may be given by the departmental and general superintendents or other leaders in the Sunday school.

THEME: JESUS ENLISTED IN SERVICE TO HUMANITY
HYMNS:
"When the Lord of Love Was Here"
"Immortal Love, Forever Full"
"Thine Arm, O Lord, in Days of Old"
SCRIPTURE:
Matt. 4:1-11. If this Scripture is read, emphasize how Jesus forsook the possibility of wealth and power for service.
Luke 22:24-30
TALK:

This may well be combined with the Scripture reading. Point out how Jesus exemplified the spirit of service.

Second Sunday

THEME: OUR TASK
HYMNS:
"Work for the Night is Coming"
"To the Work, To the Work"
"Let Not Thy Hands be Slack"
"O Master, Let Me Walk with Thee"
SCRIPTURE:
Luke 7:1-17
Matt. 11:2-6
Matt. 9:35-38
Luke 6:46-49
II Tim. 4:1-8
TALK:

Let the superintendent present the plan of work for the coming year.

Third Sunday

THEME: JESUS' CHALLENGE TO US
HYMNS:
"Jesus Calls Us"
"Rise Up, O Men of God"
"To the Work, To the Work"
"O Son of Man, Thou Madest Known"
SCRIPTURE:
Matt. 4:18-22 and Matt. 9:9
Matt. 28:19-20
Acts 1:8
TALK:

The tasks within the Sunday school may be shown to constitute Jesus' challenge to us today.

Fourth Sunday

THEME: OUR ENLISTMENT
HYMNS:
"O Master-Workman of the Race"
"O Master, Let Me Walk with Thee"
"Take My Life and Let It Be"
"Teach Us, O Lord, True Brotherhood"
"Have Thine Own Way, Lord"
SCRIPTURE:
Matt. 4:18-22 and Matt. 9:9. The response.
Luke 14:15-33
TALK:

Let some one who is contemplating or just beginning some special service in the Sunday school speak on "My Response." This may be made a further challenge to service in the school.

*Mr. Glenn McRae is Regional Superintendent of Religious Education, Disciples of Christ, Lincoln, Nebraska.

What's Happening in Religious Education

THE CHURCH of all Nations, Toronto promoted by the United Church of Canada, was opened on Easter Day and is being carried on at moderate cost. It has as its purpose the ministering to ten thousand people, mostly of Christian faith, in the district near the old Queen Street Methodist Church, to "help fellow-Christians from the old land find their place in the new world."

THE DELEGATION of three hundred Japanese Christians who are coming to the Tenth World's Sunday School Convention in Los Angeles, (July 11-18) is the greatest Christian Pilgrimage in history from a non-Christian land to a world's Christian gathering.

The interest of Japanese Christians in religious education was greatly stirred by the Eighth World's Sunday School Convention in Tokyo in 1920. The attention of the Empire's leaders was called to the importance of religious education as never before and to the National Sunday School Association as the agency for promoting the same. It was the conviction of these leaders that such an important work should be put on a permanent basis. They saw that the promotion of moral and religious education among 15,000,000 children and young people could not be undertaken without a widely extended program and enlarged financial resources.

The World's Convention in Tokyo was the greatest demonstration in international friendship and good will that the Japanese people had ever seen. They were impressed by the fact that it was the moral and spiritual welfare of children that brought together 2,000 people from thirty-two nations.

Following the convention in Los Angeles, seventy-five members of the Japanese delegation will tour the United States, going as far east as Boston, and making stops at many of the principal cities. Plans are being made for the entertainment of these delegates in the Christian homes in some of these cities which are scheduled for stop-overs. This pilgrimage should do much toward promoting understanding and good will between Japanese and American Christians.

IN CONNECTION with the recent popular uprising in Illinois against political corruption there has been a general expression of opinion that Dr. Magill's campaign for United States Senator over a year ago sowed the seed that bore the harvest this year. He was urged to become a candidate again, but declined. The following quotation from a letter to Dr. Magill from one of his closest friends expresses an understanding of why he declined to run:

"I have been feeling all along that if you had accepted the second invitation to run for United States Senator in Illinois you would have been elected. I am sure that it is perfectly true that when you declined the invitation to run, you chose the general secretaryship of the International Council in preference to a seat in the United States Senate. I hope you never will regret your choice. I think it was a wise one and that your decision fell on the side of the greatest opportunity."

THE PRIZE for the most valuable suggestion for the improvement of the *Journal*, which was announced in the January issue, has been awarded to Mrs. Ina Knowles, Battle Creek, Michigan.

AT THE GENERAL Conference to be held in Kansas City in May, the Methodist Episcopal Church will retire five of the thirty-seven bishops who have reached the age limit, the rule being that a bishop shall be relieved of active duty at the close of the General Conference nearest his seventy-third birthday. The bishops retiring are Joseph F. Berry, Philadelphia; Luther B. Wilson, New York; Wilbur P. Thirkield, Chattanooga; William F. Oldham, Buenos Aires, Argentina; and Francis W. Warne, Bangalore City, India. Their successors will be chosen at Kansas City, the election requiring a two-thirds majority conference vote.

MR. WALTER GETTY, formerly in charge of Young People's Work for the Southern Presbyterian Church, has been appointed Secretary for Leadership Training and Promotion, of the Missionary Education Movement, with headquarters at 150 Fifth Avenue, New York City. Mr. Gilbert Q. LeSourd, who formerly held this position, has been transferred to the Business Division.

THE AMERICAN Bible Society, with headquarters in New York City, has announced some important changes in its secretarial leadership, effective May 1, 1928. Dr. Ingraham Haven, who has been one of the General Secretaries for more than twenty-eight years, was elected General Secretary in charge of Versions, and will also have supervision of some of the Foreign Agencies. Dr. Eric M. North, Associate Secretary, was elected a General Secretary, and will be chiefly responsible for the distribution of the Scriptures at home and abroad. The Reverend George William Brown of Pittsburgh was elected as a General Secretary, his particular work being to care for the relations of the Society to the many denominations of which it is the official agency in translating and distributing the Scriptures.

MISS HARRIET L. WALKER has resigned her position as Children's Division Superintendent of the Missouri Sunday School Council in order to be with her mother, who has been very ill. Miss Walker has done a splendid piece of work and it is regretted that she cannot continue.

A CONFERENCE on Character Education was held at De Pauw University, Greencastle, Indiana, April 26-28, under the auspices of the Department of Education and the Department of Religious Education of the University. The general theme was "The Community as an Agency for Character Education," and invitations were issued to college and public-school teachers, ministers, social workers, and laymen interested in recent developments in moral and religious education. The purpose of the conference was for a clearer understanding of the problem of character education as it is related to the home, church, public school, and other community agencies. An unusually strong program was carried out and it is hoped that through sharing the experiences of the different groups closer cooperation in this significant work may be developed.

MR. FRED A. REPLOGLE, Young People's Division Superintendent of the Michigan Council of Religious Education, has resigned his position, to take effect June 30, 1928. Mr. Replogle is planning to return to college for further study.

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OUR READERS will be interested in the outcome of the International Journal Subscription Contest which closed May first. The prizes have been awarded as follows:

Miss Edith Holden of Greenwich, Connecticut, first prize, a free trip to Europe, World Acquaintance Tours, New York City.

The Reverend Dore N. Ester of Chicago, Conference Director of Religious Education in the Evangelical Church, second prize a trip to the World's Sunday School Convention at Los Angeles.

The third, fourth and fifth prizes consisted of three sets of books: *The Pageant of America*, Yale University Press, New Haven, Connecticut; *The Master Library*, The Foundation Press, Cleveland, Ohio; *The Book of Life*, John Rudin and Company, Chicago. The third prize was won by Raymond Moore, Louisville, Kentucky; the fourth by Ralph Webb, Boston, Massachusetts; and the fifth by Frances Calvert, Charleston, West Virginia.

THE UNITED Christian Missionary Society of the Disciples Church will move its headquarters from St. Louis to Indianapolis in September of this year. The Christian Women's Board of Missions and the Board of Trustees of the College of Missions have offered the College of Missions building for use as headquarters. The Society was formerly located at Cincinnati but St. Louis has been the center of its activities for about nine years.

"THE KINGDOM OF LOVE," a recent textbook on the life of Jesus, by Miss Blanche Carrier has, it has been discovered, several errors in the references given in the pupil's book. The errors were not discovered in the proof reading. Any teacher who is using the book and would like to have a mimeographed list of the corrections may secure a copy by writing to Miss Carrier at 23 Davies Bldg., Dayton, Ohio.

A NATIONAL conference of the Community Church Workers of the United States of America will be held May 15, 16 and 17 at Mountain Lakes, New Jersey, the theme for the conference being "For Christ and the Community."

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THE ADULT workers of the world will hold three full forenoon sectional meetings at the Los Angeles Convention. Thoughtful consideration of various phases of adult religious education and activities will be given. The following will be considered:

"Importance of Adult Education in the Christian Missionary Enterprise."

"Objectives in Religious Education of Adults."

"Adults organized for Religious Education."

"Study Courses for Adults."

"The Place for Adult Evangelism in Religious Education."

"The Fundamental Importance of the Christian Home."

"Religious Education of Adults and World Problems."

"Recruiting Adults for Religious Education."

"Religious Education of Adults Through Activities."

Ample time will be given for questions and free discussion of the various topics as well as testimony from adult workers from different parts of the world. Those whose names are listed to participate in the adult program represent Greece, Japan, Great Britain, Hungary, The Philippine Islands, China, Brazil, and America. Greetings will be given by representatives of many other countries. The devotional service for each session will be conducted by Professor L. Levonian of Athens, Greece.

We are anxious for a large number of the State, Provincial, and denominational adult workers of North America to attend. A great adult education movement is on in this and other nations and now is the time to strike a universal note with the proper emphasis.

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Peace Through the Ages

(Continued from page 27)

EPISODE III: The Brotherhood of Peace, 1200 A. D.
St. Francis of Assisi, disclaiming his wealth and social position, becomes a monk. He founds the Order of St. Francis, whose members are bound by the vows of obedience, chastity, and poverty. The Episode closes with the reading of St. Francis' song, "The Canticle of the Sun," (Matthew Arnold's version).

EPILOGUE: The Triumph of Peace (In the days to come.)
Youth, War, Peace.

CONGREGATIONAL HYMN: "Give to us Peace in Our Time."

ORGAN POSTLUDE: "Temple March." ..... *Lyon*

THIS group of high school students is an organization that has been working as a unit now for two years. They have their own officers and committees, and plan their own work with the advice of the director and teachers. They also have their own budget. This last year, although there were only about thirty in their organization, they pledged forty dollars to the church budget out of a total of one hundred and twenty dollars. "The Junior Church Chronicle" is the name of the paper issued each week by this department.

A Conference Consecration Service

(Continued from page 27)

III. Prayer

LEADER: "Lord What a Change With-in Us"

Lord, what a change within us one short hour
Spent in thy presence can avail to make;
What heavy burdens from our blossoms take.
What parched ground refresh as with a shower.
We kneel, and all around us seems to lower;
We rise, and all—the distant and the near—
Stand forth in sunny outline brave and clear.
We kneel how weak, we rise how full of power.
Why then should we do ourselves this wrong,
Or others that we are not always strong;
That we are ever overborne with care,
That we should ever faint or heartless be,
Anxious or troubled when with us in prayer,
And joy and strength and courage are with thee?

Archbishop Trent.

SCRIPTURE: From the Sermon on the Mount

Group: (Matt. 7:7-12)
Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
For every one that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened.
Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?
If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Leader: (Matt. 6:5-8)
And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets that they may be seen by men. Verily I say unto you, They have their reward.
But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.
Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

*STORY: "The Gift of Tritemius," p. 46, *Manual of Worship*, Mildred O. Moody, Methodist Board, 740 Rush St., Chicago

UNISON PRAYER: O thou Christ of Galilee, who didst go into the homes and the hearts of many folk and kindle there a light which has burned through all the centuries, make me a humble sharer of thy glory and goodness, that so I may find a purpose and meaning in life. Teach me to speak and act so that I may cheer and help men. Grant me love for all, that I may everywhere see thy children and heed their cries! Amen.

Hymnal for American Youth.

CONSECRATION HYMN: "Just As I Am, Thine Own to Be"

*To be cut so that they take only two or three minutes. The entire service does not take more than 25 minutes.

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NEW BOOKS

Finding My Place. By Mary E. Moxcey. New York, The Abingdon Press, 1928. 373 p. Price $1.50.

What avenues of work are open to me, if I am an older girl? How can I tell for which I am fitted? What principles should guide me in deciding upon my life work? Dr. Moxcey answers these questions for the adolescent girl in a book as interesting as our favorite fiction.

With numerous illustrations the book shows that before choosing her vocation a girl needs to learn whether it is: (1) worth doing, (2) suited to her powers, (3) interesting, (4) growing, (5) possible of life enrichment. She needs to learn also its disadvantages and the special requirements in ability and character demanded.

The historical review of woman's work is comprehensive and so well illustrated as to hold the attention. The arguments for and against the homemaker having a career are well stated and principles given to aid each reader in making her own decision.

Every girl studying the book will realize the need of a college education as Dr. Moxcey shows clearly that this is a requirement for reaching the top in any work.

There are helpful suggestions on how to study one's self.

Christ's teachings are interpreted in such a way as to appeal to even our "modern youth."

From beginning to end both mothers and girls will find it hard to skip a paragraph. Dr. Moxcey says high-school girls helped her write the book and high-school girls who have read it say, "It's great, sure, other girls will like it."

The references are exhaustive. There are several problems at the end of each chapter. Some of these are suited to well-trained students who wish to do real research work, and other problems are adapted to the ordinary Sunday-school class members who wish only a discussion course during the class period. —M. H. H.

The Religious Development of Adolescents. By Oskar Kupky (Leipzig). Authorized translation with a preface by Wm. Clark Trow. New York, The Macmillan Company, 1928. 138 p.

A small but stimulating and suggestive book. Its main source material consists of diaries and other records of personal and inner experience kept by young people. To read these alone is worth what the book will cost. They have their limitations, of course, as a basis for broad conclusions but any leader of youth would profit immensely by them. The author has read widely in his field, being familiar with the works of G. Stanley Hall, Professor Tracy, Professor Starbuck, and others in North America. —P. R. H.

Our Country's Flag. By Rev. Louis Randall. Baltimore, Stockton Press, 1928. 8 p. Price $.25.

A pageant for patriotic use of adults or young people; not suitable for children. Eight characters including the American soldier who gives, though probably unintentionally, other than a peace emphasis to the play.

The Bible Unlocked. By Henry Martin Battenhouse. New York, The Century Company, 1928. 553 p. Price $3.50.

A clear, definite analysis of the Bible for the lay-reader and student: the formation of the Bible, the history of the text, the various publications, the different versions; historical, prophetic, devotional. In the perusal of this book one cannot fail to get a knowledge of the real word of God and the general teachings of Scripture. —M. L. N.

Our Bible. By William Holloway Main. Philadelphia, The Judson Press. 151 p. Price $1.00.

The story of the Bible, simply, interestingly written for the lay-reader. For either personal or class use.

Ideals That Have Helped Me. By Bishop Francis Wesley Warne. New York, The Methodist Book Concern, 1928. 146 p. Price $.75.

Early in life Bishop Warne began recording in a little book which has been his companion all through the years, many ideals in verse, prose and story which came to him from friends and religious leaders. These he has tested through his many pastorates and his career as bishop in India, and he gives them to the reader with his comments from the authority of experience, with the hope that they will be inspiring and stimulating to others as his life shows they have been to him. —M. L. N.

The New Africa. By Donald Fraser. New York, Missionary Education Movement of the United States, 1928. xiv plus 207 p. Price $1.00, cloth; $.60, paper.

Dr. Fraser first published this book in England in 1927 through the United Council for Missionary Education, but in this American edition "has introduced a number of new passages relating to American contacts with Africa." The book was widely read in England and should be here. Vivid and interesting, it will do much to clarify the reader's vision of "The African in his Setting" and to present to readers the difficulties involved in changing from the native faiths to the Christian religion. There is given a reading list of over sixty books on this race which have appeared since the war. Especially valuable for mission study and race relations' courses. —M. L. N.

Walking With God. By Costen J. Harrell. Nashville, Cokesbury Press, 1928. 190 p. Price $1.00.

A year's collection of brief interpretations of Christian faith used for the church bulletin each Sunday. Could be used for either personal or group devotions.

Youth's Quest. By Stock, Overton and Dickie. Cincinnati, Powell & White, 1928. 27 p. Price $.40.

This pageant was prepared especially for use in the International Older Boys' and Girls' Camp Conferences for 1927. The particular purpose of it was to interpret the spiritual ideals that underlie the Christian Quest. I pictures in beautiful form the appea of the great physical elements, Earth Air, Fire, and Water to the ambitiou soul of a modern youth. The accom plishments of these are set forth an the final conclusion is not that thes are adequate nor that they must b entirely disregarded but that their con tribution to the welfare of mankin must be caught up into a Christian in terpretation of life. The pageant coul well be used for interpreting the ques to a local church, or Sunday school, o to a community through a young people's conference or in a summe camp.

An Everyday Christian. By John Godfrey Hill. New York, The Metho dist Book Concern, 1928. 160 p Price $.75.

"When I ask myself the practica question, 'What makes me an every day Christian?' ", says the author, " can most simply answer by saying t myself that I must have an ideal t live by, a program to work for, a wa to meet my difficulties, spend my re sources, wisely learn how to live wit others, make and keep friends, estab lish a Christian home, cultivate th beautiful, do my share of the world' work, learn how to play without shame and make my religion count. Thes are some of the most important mat ters that make me an everyday Chris tian." The materials in this volum "came fresh from the yearnings an experience of plastic youth" for the have been "tested out in groups o young people, thoroughly discussed and revised in view of such sugges tions as were made by the youn people themselves." —M. L. N.

The Measurement of Intelligence. By Edward L. Thorndike, E. O. Breg man, M. V. Cobb, Ella Woodyard, an the Staff of the Division of Psycholog of the Institute of Educational Re search of Teachers College, Columbi University. New York, Bureau o Publications, Teachers College, Colum bia University, 1927. 616 p.

This volume represents the fruits o three years of investigation by Edwar L. Thorndike and the Staff of the D vision of Psychology of the Institut of Educational Research of Teacher College, Columbia University. A crit cal discussion for advanced student concerning the nature and measure ment of intelligence. While profitles to the untrained worker, the book i an indispensable guide and source-boo to those who are prepared for rigorou thinking in the field of scientific meas urement. —H. S. S.

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Beginners in God's World. Programs for the Beginners Department. Prepared for Use in the Vacation Church School. By Elizabeth McE. Shields. Philadelphia, Board of Christian Education of the Presbyterian Church in the U. S. A., 1928. 141 p. Price $1.75.

A book of twenty-five programs for the beginners or kindergarten section of the vacation church school.

The aim of the author is to "enrich and control" the experiences of little children, the everyday happenings of their home, play and school life through guidance in appreciation and training in right conduct responses.

The book is rich in suggestions on stories, songs, games, pictures, handwork materials, etc. In addition Miss Shields includes stenographic reports of a large number of the programs as they were actually carried out by her with a group of pupils. More than that, she indicates how teachers may study and evaluate these reports. They will find in them practical suggestions on informal classroom conversation, how the responses of children may be helpful even to the point of revision of the teacher's pre-arranged plans, how the timid pupil may be encouraged to contribute his share, and how each pupil gains in individuality as the teacher and her group learn to live happily together.

In dealing with the home experiences of her pupils the author utilizes play, imagination and simple dramatization in home situations. But she also happily introduces the actual experiences in the classroom to attain her aims. In either method the problem of carry-over is involved which she recognizes. The book as a whole leaves the impression that, when wisely used, a teacher will realize to no small degree the objectives proposed by the author. —O. M.

Paul: The Jew. By the Author of *By An Unknown Disciple.* New York, George H. Doran Company, 1927. 257 p. Price $2.00.

Through the use of the imaginative method the author gives a vivid picture of Paul's earlier life which greatly helps one to understand Paul the Apostle. His physical handicaps, his clear mind, his religious fervor and reverence for law are convincingly presented. The story closes with Paul setting out for Damascus the day after he has witnessed Stephen's stoning.

What Can a Man Believe? By Bruce Barton. Indianapolis, The Bobbs-Merrill Company. 253 p. Price $2.50.

In reply to a question from a perplexed business man, Mr. Barton writes this book. He answers certain questions that his friend has raised. He takes up "Should religion be abolished?" "Has the church done more harm than good?" "Which is the best religion?" "What few simple things can a man believe?" etc. It is written in the popular readable style of Mr. Barton and will, no doubt, be a great help to many people. One would like to know the kind of letter Mr. Barton's friend wrote him, after reading the book! P. R. H.

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THE JERUSALEM CONFERENCE

(Continued from page 17)

and finding joy in the ideal God-centered society." (India)

2. The curriculum of religious education should therefore be pupil-centered and graded. "Curriculum activities and material must meet the pupil's present moral and religious needs; they must be based upon what he already knows and does; they must be in contact with all his environment and experience; they must use such methods as are suited to his experience and capacity." (South America)

3. The primary method of religious education is by participation in activity and sharing of experience. "No more potent means of religious education exists than the sharing in the life of a society, whether it be family, church, or school, that is permeated by the Christian spirit, and is living and striving in forgetfulness of self for great Christian ends." (South America)

4. Religious instruction, to be vital, must be rooted in fellowship, and related to the every-day experience of the pupil. "Although special classroom periods are essential in religious instruction, yet such periods of instruction will be of little value unless religion colors the whole curriculum, and not only the whole curriculum but the whole life and activity of the school." (Africa)

5. "The objectives of the training of the young in worship are to be stated in terms of spiritual experience. Through the means used by us in these activities scholars should come to possess for themselves an abiding confidence in God's nearness, an assurance of His responsiveness, an ever-increasing joy in His presence, and a deepening consciousness of their brotherhood with all men. Along with these attitudes of mind there should be formed habits of individual and corporate worship that will give adequate and sincere expression to these inner experiences." (India)

6. Children should be taught to read and use their Bibles as Christians, with due recognition of the progression in the revelation it records, leading to the truth that is in Jesus Christ. "We are not likely to accomplish our object of bringing the students to a vital and saving experience of God as revealed in Christ, if we do not make ample use of the Bible, which is the source-book of Christian experience, and the only available record of the life and work of Christ" (China). "We must lay the primary emphasis on the Christian message, and teach the Old Testament in the light of the New." (Ceylon)

7. Religious education should lead to a growing sense of relationship to God, to a definite commitment of the will to Him in obedience and trust, and to the conscious assumption of discipleship to Jesus Christ. "Jesus Christ should be presented in such a way that pupils will experience a growing vital relationship to God through Him. Self-surrender and entrance upon a life of discipleship are a necessary stage in religious growth." (India)

8. In religious education, as in education generally, pupils should be afforded reasonable freedom in choice and in thought, and should learn to think and choose for themselves by actual practice in so doing, within situations affording adequate stimulus, true data, and fair guidance. "We hold that the growth of human personalities which is our aim should be free in the sense of regarding 'the right of each individual to find God for himself in his own way,' but not free in the sense of being undirected. It should be growth in a limited environment so ordered as to set before each personality, for his choice, the highest and best Christian life as we know it." (India)

We believe that the conception of religious education thus indicated, if generally realized and applied, would render far more effective our efforts to make ready our own lives and those of our children to experience the saving power of God that is in Christ Jesus. The principles underlying this conception of education lend themselves to the fulfilment of the Christian purpose for the individual and society, as older, more formal and static notions of instruction did not. In no country, East or West, have we as yet done more than begin to realize the possibilities of this method of approach to the problems of religious education. In most of our homes, schools and churches we still assume that instruction is enough, and that telling is instruction and many of us even continue to use the same lesson materials for pupils of all ages, from the oldest to youngest.

It is clear, in the light of the conception of religious education described in these papers, that each mission field must in a large measure work out its own materials and methods. It is idle in our judgment to project any "World Series" of Sunday school lessons, or to translate unchanged the textbooks or teachers' guides of one nation into the language of another, in the hope thereby to escape the labor and expense of first-hand creative work. Granted that there are certain principles common to all religious educational work, and certain materials that link us in one fellowship of understanding, the fact remains that curricula that minister fully to life are wrought out in life, the product of actual experiment. Much may be learned from the practice of teachers in other lands, and there should be far more interchange of experience with various materials and methods, but if the best results are to be attained, each national organization must stimulate active experimentation and creative work upon curriculum problems within its own field. Indigenous churches should labor toward indigenous curricula for Christian religious education. We are encouraged to suggest this because the findings from the various mission fields have deepened our confidence in the ability of at least a small group of men and women in each of these fields whose understanding of the problems involved fits them to undertake this work.

It should be added that a concrete evidence of the truth of the last sentence just quoted was afforded in what some have called the most dramatic moment in the give-and-take of discussion. One of the delegates from England, Canon Gargield Williams, vigorously denounced the preliminary paper by Oldham and Weigle as a quite incomprehensible, "high-brow" document, asserting that he had read it through four times and was entirely unable to see what it was driving at. He proposed, therefore, that this paper be scrapped and that some one be engaged to write a brief paper, of not more than fifteen or twenty pages and in words of no more than two syllables. He insisted that the subject of religious education is in reality simple enough to lend itself to such treatment. Immediately there arose one of the Negro delegates from South Africa, Mr. Davidson Don Tengo Jabavu, Professor of Bantu languages in the South African Native College at Fort Hare who said that he had read the paper in question that he understood every word of it and that he judged it to be of very great value. What is more he added, "there are a hundred and fifty or more native teachers in schools in my district, and every one of them can understand every word of that paper." A roar of laughter went up, and Dr. Williams was unable thereafter to secure for his proposal the serious consideration which he felt that it deserved. Mr. Jabavu, in conversation with an American delegate who congratulated him the next day on his palpable hit, said: "Well, I noticed that I restored Professor Weigle's equilibrium." He was right. That is exactly what he did.

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I Believe in God. By A. Maude Royden. New York, Harper & Brothers, 1927. 293 p. Price $2.00.

As I read *I Believe in God* by Miss Royden, I was worried a little over historical accuracy or theological agreement; but I was impressed with the crystallized experience the author has shared with her readers. She reveals religion as the search of the soul for God; the elemental impulse and passionate yearning of man towards God, by whatever name he may be called. To her God is the creative source and power in life; he is love; and sin is the absence of God in a life. She does not argue about God; she practices, as a writer, the very presence of God. In the pages of this book, the reader can see Christ as the climax and completion of the noblest Godward aspirations and achievements of mankind. Through Christ we see life not as a struggle for existence but as a striving for excellence—love—beauty—completeness.

To those people who believe in a personal devil and verbal inspiration of the scriptures, and the virgin birth of Christ this book will be a revolutionary approach. Although I cannot follow all her arguments; although I question many of her statements; nevertheless, all in all, the book is a gem and should be read by young and old. It has been many a day since I have enjoyed a book so thoroughly.

Such chapters as "Personality in God," "The Fall," "The Rise," "God's Universal Law," "The Incarnation," "The Humanity of Christ," "Two Great Miracles," "The Bible," and "The Holy Spirit," are creatively radiant and enriching.

Miss Royden reveals the insight of one who has found and followed the Spirit of God and who has been a participator, not a spectator, with humanity in its quest for ultimate reality.

—R. A. B.

Crowell's Dictionary of English Grammar. By Maurice H. Weseen. New York, Thomas Y. Crowell Company, 1928. 703 p. Price $4.50.

Are you interested in English from the point of view of modern usage? Then consult this book. Common difficulties of grammar and usage are clearly explained. The author "seeks to record facts rather than lay down arbitrary rules seeking to regularize or to purify the language in accordance with some theory or ideal." The book also defines and deals with so-called "slang," and is thoroughly down-to-date in classifications in this connection.

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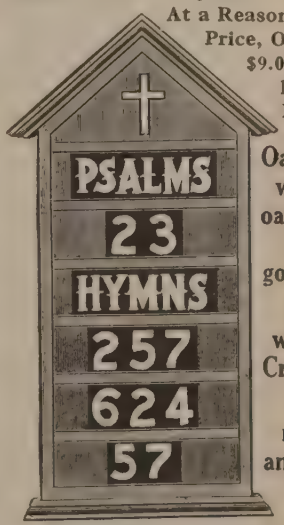

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World's Convention

(Continued from page 19)

Music
11:15—Presentation of representatives from Continental Europe—
J. Victor, Budapest, Hungary
Slava Prokanoff, Leningrad, Russia

Saturday Afternoon and Evening

Denominational meetings (to be arranged by denominational leaders)
Social and recreational features

Sunday Morning, July 15

This day is known as "World's Sunday School Day" around the world. All delegates will attend the morning Sunday school and church services of Los Angeles and vicinity. Many pulpits will be occupied by Convention speakers.

Sunday Afternoon

Theme: Christian World Citizenship
C. C. Chapman, *Presiding*
Devotions
Brief addresses:
Hon. Charles H. Tuttle, New York City
Andres Osuna, Mexico
D. Z. Dzung, Shanghai, China
J. L. Kraft, Chicago
H. J. C. Forster, Melbourne, Australia
Donatio Galia, Manila, Philippine Islands
Fukumatsu Funabashi, Osaka, Japan

Sunday Evening

Festival of Song of All Nations at the Hollywood Bowl—in charge of Mrs. Grace Widney Mabee—with Vesper Message by Dr. W. C. Poole.
A Young People's Session will be held at the Shrine Civic Auditorium—attendance to be limited to young people between the ages of 16 and 25.
Speakers—Sheikh Metry S. Dewairy, Cairo, Egypt
Dr. Daniel A. Poling, New York City
Dr. Percy R. Hayward, Chicago

Monday Morning, July 16

Four Popular Conferences
Six Seminar Group Conferences
12:15—John Bunyan Tercentenary Luncheon—in charge of Hugh R. Monro, New York City

Monday Afternoon

Dr. W. C. Poole, London, *Presiding*
2:00—Song and prayer
Meditation period—Dr. W. Y. Fullerton, London
2:35—Service of Remembrance—Dr. J. M. Duncan, Toronto, Ontario, Canada
2:50—The Quadrennium past and future
Executive Committee's Report
British Committee's Report
Introduction of Workers
3:10—"The Childhood and Youth of the World for Christ and the Church—Our Responsibility"—James Kelly, Glasgow, and others
4:00—Address, "Advancing the Kingdom—the Mandate"—Dr. Charles R. Watson, Cairo, Egypt
5:30—Pan Pacific Banquet—in charge of H. E. Coleman, Tokyo, Japan

Monday Evening

Dr. E. B. Chappell, Nashville, Tenn., *Presiding*
7:30—Festival of Song
Prayer
8:00—Announcements
8:10—Messages from the field
Syria and Palestine—Rev. S. N. Alter, Hama
Egypt—Sheikh Metry S. Dewairy, Cairo
The Sudan—D. S. Oyler, Malakal
Near East and Turkey—Prof. L. Levonian, Athens
Music
9:00—"Advancing the Kingdom—The Motive"—Bishop Fred Fisher, India
9:30—Adjournment

Tuesday Morning, July 17

Hugh R. Monro, New York City, *Presiding*
9:30—Song and prayer
Meditation period—Dr. W. Y. Fullerton, London
10:05—Convention business
10:15—Messages from the field
South America:
Chile—
Brazil—Rev. Galdino Moreira, Rio de Janeiro
Argentina—
North America:
Mexico—Sr. H. T. Marroquin, Mexico City
Cuba—Rev. E. E. Clements, Havana
Canada—Rev. C. A. Myers, Toronto
United States—Dr. Hugh S. Magill, Chicago
Music
11:30—Address, "Advancing the Kingdom—the Method"—Dr. F. E. Diffendorfer, New York City

Tuesday Afternoon

Dr. Robert M. Hopkins, St. Louis, Mo. *Presiding*
2:00—Song and prayer
Meditation period—Dr. W. Y. Fullerton, London
2:35—Convention business
2:45—Reports from the Seminar Groups
3:45—Address, "The Kingdom and Youth"—Dr. Daniel A. Poling, New York City

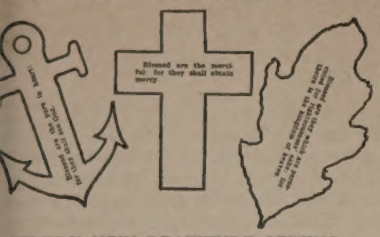
Tuesday Evening

Dr. W. C. Poole, London, *Presiding*
7:30—Festival of Song
Prayer
8:00—Address, "Advancing the Kingdom—the Message"—Rajah B. Manikam, Madras, India
Music
8:40—Address, "A Spiritual League of Nations for the Children of the World"—Dr. W. Pearce, Los Angeles, Cal.
Farewell words
9:30—Adjournment

Wednesday, July 18

Extension meetings will be held in many California cities under the direction of the Councils of Religious Education of Southern and Northern California

HANDWORK MATERIAL



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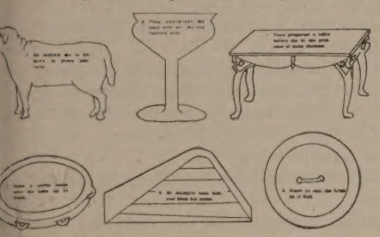

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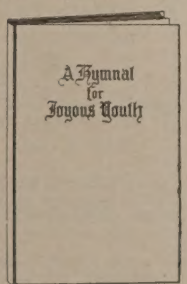

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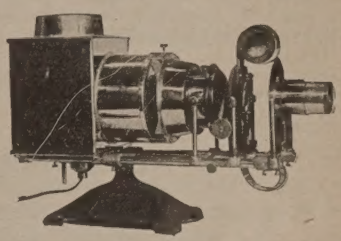

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Summer Plans for the Church School

(Continued from page 26)

We have used both plans in our junior department and found both to be very satisfactory. These plans have solved our problem of having pupils for the teacher and a teacher for the pupils.

The following is a sample of a program followed during the summer sessions:

PRELUDE
HYMN
TRAINING PERIOD (new hymns, memory work)
ANNOUNCEMENTS
BIRTHDAY SERVICE: (only the last Sunday of each month)
Program of Worship
PRELUDE
LORD'S PRAYER
HYMN
STORY
PRAYER AND RESPONSE
HYMN
OFFERTORY, OFFERING AND RESPONSE
CLASS SESSIONS OR EXPRESSIONAL WORK
CLOSING HYMN
RECESSIONAL

By this plan, it is possible greatly to enrich the worship services, because the limit on the leader is not so definite as in the work of the regular school year. One whole series of programs was built on the Beatitudes, a different one being taken up each Sunday and filled with meaning and appreciation through story, conversation, hymn study, and so forth.

—ELFRIEDA LANG,
Elmhurst, Illinois.

Honorable Mention Articles

The following extracts are taken from article which were regarded as having sufficient merit t receive honorable mention:

We believe that *all* of our workers need at least fou Sundays' vacation during the summer. We also know tha an attractive, well planned Sunday school must be carrie on if our work is to be effective. A most satisfactory pla has been worked out in our school by grouping classes int larger units and planning a schedule of vacations for work ers.

Our attendance held up to normal. Our teachers wer rested and many had visited in other Sunday schools an brought back new ideas. The children enjoyed the chang and slipped back easily into the regular plan in the fall.

—MRS. C. H. HEARD, Des Moines, Iowa.

The following plans have proved effective in maintainin a year-round program:

Advertise: let the church *know* that definite plans hav been made for making the summer months interesting.

Be systematic: have department charts showing teach ers' vacations and provide for care of classes. All classe in one grade may be grouped together.

Vary the program: stereopticon, outside speakers, sp cial music, etc.

Out-of-doors meetings: church lawns may be used f classes.

Give different groups the responsibility for decoration

Socials: picnics and steak frys prove that everyone h not left town. The same people will attend Sunday scho if they are expected and prepared for.

—DELLA C. GREEN, Detroit, Michigan.

Because we never have enough time for our missiona work we decided to give the months of July and Augu to a study of our home mission work. Worship prograr

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Standard Graded Lessons

Provide complete materials for both teachers and pupils in all departments, from Cradle Roll to Young People. All of these lessons are based on the Bible, emphasizing its truths and exalting Biblical characters. Fascinating color work of the highest order is used profusely in the lesson material for the younger pupils. Cut-Out quarterlies and many other forms of handwork and expressional activities are furnished.

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Adapt the same subject lesson to the needs of each age group in an interesting, helpful and practical way. Teachers' quarterlies are furnished for all departments, from Primary to Adult. These quarterlies have been carefully prepared and give detail instructions for lesson presentation. These lessons are accurate and loyal in their Scriptural applications. Loyalty to Jesus Christ and His teaching is emphasized as the one and only test of fellowship in the church of Christ.

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ere carefully planned and although an adult had charge the service, the children and young people took part in ories, dramatizations, etc. During the handwork period ticles were made and Christmas boxes were filled and nt to some of the groups we studied about. Classroom bles were placed in the assembly room with a different nd of work on each table; scrapbooks, materials for sters, cards to make into folders, a map of the United ates locating our mission stations, missionary stories and agazines to read—each might select his own work.

Some of the young people assisted with the younger roups and we felt that our busy group accomplished a reat deal.

—LESLIE M. DRURY, Stockton, California

I believe if a church school can manage its winter difculties it can manage its summer ones. When the good d summertime comes, often many of the "difficulties" go Paris or the Canadian Rockies. In our church I see no fference between winter and summer so far as interest concerned. The secret of our successful twelve-month urch school may be told in just two words—trained leadrs. And giving young people responsibility is one of the st ways to develop leadership.

—KATHARINE JETT, Washington, D. C.

"Our church, the center of our community life" is a logan whose practice prevents the summer season from ffering obstacles to a successful church-school program. he summer season offers exceptional advantages for buildng the entire year's program. The following appeals may erve to eliminate the "summer slump."

Small children: through frequent reports on attendance nd recognition of effort on the part of children get them o strive for a perfect yearly attendance.

Service organizations, such as, Boy Scouts, Girl Reserves nd church-school groups should be closely correlated and ll groups will benefit through the fellowship and interest n a community form of program thus developed.

Boys and young men may be bolstered by the much loved game of baseball. Church school attendance one requirement for playing.

For girls and young women a program of tennis with picnics and camp-life activities, based on church-school attendance requirements, will prove interesting.

For young married folk the effective summer program is that which affords real fellowship. Picnics and breakfasts afford "get acquainted" opportunities.

For older folk, reference cards, inviting people to attend worship while visiting and having them present signed cards from schools visited during vacation.

Make the summer program entirely recreational? Emphatically not. Classroom and worship activities must be continued as usual, the above activities serving only as necessary supplement. The Sunday worship hour must be held sacred to that alone, which rule if deviated from, will be the defeat of the entire program.

—C. F. NAGLE, Waterloo, Iowa.

Ours is a small school in a small town. The plans for the summer of last year were so successful that we will try them again this year. There are two general principles which we followed:

(1) Keep them busy, with as many as possible taking part. We advertised all our doings regularly in the weekly paper. In the absence of our regular pianist a different member of the school played each Sunday and the hymns were selected by that individual, this fact, too, was announced. New members and visitors were introduced each Sunday. The worship services were planned and conducted by a different class each Sunday.

(2) Something special for every Sunday, with plenty of announcement in advance:

Celebration of our own Sunday-school's birthday
Missionary programs
Children's Day service
Father's Day, with program prepared by the mothers
A Fourth of July program given by the Boy Scouts
A Cradle Roll Day

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The Pilgrim Elementary Teacher

The May, June, and July issues of this magazine are to feature several projects for vacation schools. For example, in the May issue there is a project in racial appreciation for primary and junior groups, and in the June issue a project in property rights for junior groups. This is in addition to a wealth of handwork patterns, worship material, stories, and simple dramatizations to enrich and supplement any program in force. Single copies, 10 cents. Yearly subscription $1.00.

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